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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Rev. W. R. Maltby (whose name many will be glad to see again on the title-page of a book) has written for the S.C.M. Press one of the series of small volumes, collectively entitled 'Viewpoints,'[1] the titles of which will indicate the purpose of the series. Among these are: 'Finding God,' 'The Problem of Evil,' 'The European Spirit.' Other books in preparation deal with 'The Films,' 'The Theatre,' 'The Arts,' 'The Meaning of History,' 'The Social Order.' The conviction behind these books is apparently that we cannot interpret life aright without a spiritual faith, and that such a faith means that God is to be found everywhere, that life in all its varied interests and activities contains a real revelation of God.

Such a contention is aimed at one of the prominent features of our age, its lack of religious certainty, its nearly insoluble perplexities. It is clear, however, that we shall never have a revival of religion unless on the basis of a secure faith. That has been true of all revivals in the past, that of Wesley in the eighteenth century and those of 1859 and 1874 in Scotland. The preaching of the gospel was effective to most people because they shared the faith of the preacher. The Bible was to them the Word of God and they responded to its 'Thus saith the Lord.' But to-day this soil is wanting. Both inside and outside the Churches there is a lack of fundamental belief. Instead of that there is a vague religiousness which is not sure of anything.

The two things that produce the perplexity in the minds of many who long for religious satisfaction, the two Great Doubts, concern the Personality of God and God's interest in us. It is, for many, difficult to conceive of God as a Person, if we interpret personality as we know it in ourselves. It is no relief to say that God is not a Person but is personal, if indeed any meaning can be attached to the distinction. Our heart and our flesh cry out for the *living God*, for a God to whom we can speak and who can and does speak to us.

[1] 2s. 6d. net each.

That may not be to unphilosophical minds a pressing difficulty, but the second Great Doubt is. It is hard to realize that the Creator of the universe takes any note whatever of such insignificant creatures as ourselves. God's greatness becomes sometimes so overwhelming as to be oppressive. We may be tempted indeed to make a religion out of it, as is done in India. The thinkers of India refused any kind of limitation in their faith. They lifted God above all distinction. He was the All, both good and bad, both false and true. He was 'far too great to know or to care. He was the Unknown and the Unknowable.' We all, in West as in East, feel something of the dismaying effect of this thought of God's greatness and our littleness. It is the Great Doubt.

Mr. Maltby's book, *The Significance of Jesus*, aims at this doubt. He asks: Where do we find what 'validates' a faith in the Living God who is near us and cares for us? He quotes a statement of the Roman Catholic answer from Father Martindale in 'The Faith of the Roman Church': 'The sentiments [of a Catholic] may account for his fervour in practising his faith, they may assist him to hold it with a new conviction, but they are not at all his reasons for believing that the Church's dogmas are true. . . . A Catholic considers that he has cogent reasons for holding that the Roman Church is guaranteed by God to teach him only what is true.'

He has then of course only to find what the Church teaches and his uncertainty is gone. That is one of the answers to our perplexity. Is it perhaps too simple? Or does it belong to an alien world of unreality? It is, at any rate, answering uncertainty by authority. And if it does not satisfy us we must not make this mistake of treating our uncertainty as anything but the hunger of the human spirit, to be satisfied only by reality.

Mr. Maltby finds another way, and his argument goes like this. First of all he contends that spiritual realities, if there are such things, as

religion affirms, must be spiritually discerned. Whatever else this involves it means that there are moral conditions for spiritual vision. It needs only a little honest attention to see this to be true. The writer illustrates his contention by the appreciation of beauty which needs more than keen eyesight and by the discovery of moral excellence of every kind. If we do despite to goodness or beauty or truth after a time we cannot distinguish them.

It is to be remembered that this principle had a great place in the words of Jesus and in His life. Each one of the Beatitudes asserts that there is a spiritual world which is our true home and that we do not enter it because we do not *see* it, and we do not see it because we violate the conditions of discernment. If we knew ourselves poor and famished for want of communion with God we should find the Kingdom of God and His righteousness. This is not a dismal truth. On the contrary it is full of comfort. For it is far better that we should believe that our dimness of vision is due to the fact that we see badly rather than that there is nothing to see.

And this brings us to the important inference which concerns Jesus Himself. The conditions of clear spiritual vision are not fulfilled in us but they were fulfilled in Him. We cannot read in the Gospels without receiving one deep impression, that here was One who was Himself of the deepest sincerity and that the spiritual realities of which He spoke were utterly clear to Him. The Beatitudes are fragments of His autobiography. He was inside the Kingdom. He saw men anxious and burdened often to the breaking point but His own heart was at peace. And humble-minded people found His words credible when He cried: 'Come unto me all ye that labour and are heavy laden and I will give you rest.' Unless therefore we are to maintain that there can be no experience, however clear and constant, which amounts to evidence for the interaction of objective spiritual realities and the apprehending mind, we must admit the testimony of Jesus to be relevant and cogent.

It is to be noted that the subject of the teaching of Jesus was not the Kingdom of God as is often asserted. It was God Himself. The beginning and the end of what He has to say is God. The whole of that harmonious and perfectly integrated life rested on a faith in God verified in the most intimate experience. If He is not to be heard about God, He has nothing to say to us. The God He reveals (it is a revelation) is a personal God. That is what is vital to Christianity. And a God who numbers the very hairs of our head.

It is then Jesus who 'validates' our faith. Not a Church, nor even a tradition, and certainly not an argument which bases religion on a balance of probabilities, a tenable hypothesis. The significance of Jesus is that He presents to us an experience in which God speaks and reveals the reality of love, the power of grace. This is the answer to the perplexities of our time. It is not the Church that validates our faith, but to the Church is committed 'the oracles of God' that in the gospel of the Word and in the life of faith men may be drawn to truth and grace and finally find them incarnate in the Son of God.

A book of *Essays and Addresses*,[1] by the late Dr. George Freeland BARBOUR, introduced by a distinguished scholar, Mr. A. F. Giles, will bring great pleasure to all who knew Dr. BARBOUR and great profit to many to whom he was just a notable figure in public and church life. Several of his works on philosophy, and especially on ethics, are well known for their intellectual grasp and their profound sympathy with the deepest things. In the volume just published there are several essays of particular interest and value, like 'Time, Memory, and the Wholeness of Life,' 'Tension in Peace and War,' 'Moral Energy, Its Sources in War and Peace.' But the essay on 'Security as a Personal and Social Ideal' is perhaps the most timely and contemporary, and of this we give a brief account. It appeared originally in 'The Hibbert Journal.'

The ideal of security is to-day in the very centre of the political map, and it almost amounts to heresy to suggest that it is open to criticism or qualification. We are all seeking security in the international sphere, but also in our social and individual lives, and we have come to think of it as the chief end of human endeavour. Yet no ideal can be exempt from criticism, and this one must be looked at in its true perspective and its limits recognized.

'Safety First' may have something to say for itself but even from the viewpoint of political foresight it is true that to aim directly at safety may not be the surest way of attaining it. The Jewish people, always subject to destructive raids from the desert or to the pressure of military empires on either side, naturally longed for security. But, as their history advanced, the deeper conception

[1] Oliver and Boyd; 8s. 6d. net.

appeared of a peace gained in the face of material disaster. If a choice became inevitable between material and spiritual security the later prophets had no doubt which was fundamental. And in the New Testament physical and political insecurity are again and again represented as compatible with, if not actually the conditions of, true spiritual life.

Dr. BARBOUR quotes Royce who approved of the words of a character in an American story: '"Security—why, it's just the one thing a human being can't have, the thing that's the damnation of him if he gets it. The reason it's so hard for a rich man to enter into the Kingdom of Heaven is that he has that false sense of security. To demand it just disintegrates a man. I don't know why. It does. . . . Courage is security. There is no other kind.'

It is clear, then, that there are different kinds of security, and that it may be sought on very different levels. There are two considerations that may help to clear the ground. In the first place, there are outward conditions so terrible that security in all its ordinary meanings becomes impossible. Royce gives as examples 'physical pain when sufficiently violent' and 'unassimilated griefs of all levels.' Can we say of these 'Courage is security?' Perhaps. Perhaps, in this sense that some of the worst tyrannies in history have led to great spiritual awakenings, such as the revival of faith during the Exile and the patriotic revival of the Maccabean period. But short of these horrors we must acknowledge that security cannot co-exist with such an evil as mass unemployment. It is not an exaggeration to say that Homer's words are true of prolonged unemployment that a man lost half of his manhood when he became a slave.

The second consideration is that security ranks higher among moral ends when the safety of others is concerned than when it is merely individual. It may then be an end for which the good man will face any personal risk. In this respect there is a double analogy with happiness, of which security forms an essential part. Even Kant gave the happiness of others a place in the moral ideal and laid it down that there are two ends which are duties—our own perfection and the happiness of others. And it was said of Mazzini that 'his mind had taken so strong a bent that he conceived the future always for himself as duty, and only for others as joy.'

Like happiness, it may surely be said, security comes more surely as a by-product of the endeavour to attain other ethical and social ends than when it is placed in the foreground as the direct object of endeavour. It has a spiritual content and depends in the last resort on the response of men and women to the demands of their fellow-man's needs and the call of their own consciences. In the famous Beveridge Report its author wrote: 'Freedom from want cannot be forced on a democracy or given to a democracy. It must be won by them. Winning it needs courage and faith and a sense of national unity; courage to face facts and difficulties, and overcome them; faith in our future, and . . . a sense of national unity overriding the interests of any class or section.'

Inevitably these reflections bring up for us very practical problems. To plan for the security of a family or a whole people may be the bounden duty of a father or of one who aspires to be *pater patriæ*. But it is always possible that this security, when once achieved, may bring with it a slack and complacent temper and the loss of that religious faith which is the most permanent spring of high endeavour. This may be true both in a state and a home. The statesman may plan for the conditions of a good life. But his success may leave out those qualities of moral courage and self-forgetfulness without which the building of a noble society cannot be achieved. And a father who makes everything easy for his son may in time see the sad fruits of this security in a faulty character.

And again it should be said that the sense of helplessness, when men have been caught in the wheels of modern industry, has concentrated their longing on a state of security, on a society so stable that they can plan within it a satisfying life for themselves and others. Hence the exaltation (as at present) of security as the dominant ideal and the tendency to forget the limits within which it can be attained by governmental action alone. This tendency to look to authority to make us secure and daily load us with benefits may lead to a grave deterioration of moral fibre. Happily we still have amongst us men and women who have 'dared beyond their strength, and hazarded beyond their judgment, and in extremities were of an excellent hope.' And if we can maintain the presence of such men *and* the activity of the social and family planners we shall have come nearer to a better world.

Doctrine of Man.

Immortality.

By the Reverend Philip S. Watson, M.A., Handsworth College, Birmingham.

If one thing is more certain than another about our human life on earth, it is its end. We shall all die. Our very living is a dying, and every day that passes for us is a day nearer the grave. This is true, not only of each individual among us, but of communities, nations, civilizations, and the whole race of men. We may or may not agree with St. Paul, that 'through one man sin entered into the world, and death through sin,'[1] but there is no gainsaying his assertion that 'in Adam all die.'[2] For Adam is no merely isolated, individual figure, placed by myth-making imagination at the beginning of history. Adam is Man. He is the head of that body corporate of mankind, of which we all are members; he is the parent-stem of that vast, branching tree of humanity, from which we all derive, and of whose nature we all partake. We are all children of Adam, and the old Adam lives and dies in us all, and we in him.

This fact of death has always perplexed the minds and troubled the hearts of men, who for the most part have never been able to reconcile themselves to it. The stories told among primitive peoples about the origin of death 'exhibit the universal incredulity of mankind as to its naturalness and necessity.'[3] Whether death is regarded as the penalty for an offence against a higher power (as it not uncommonly is), or assigned to some other cause, it is not accepted as belonging to the true nature of things. Modern men, of course, dismiss all mythological explanations and look to science for light on the problem of death, which in theory at least they regard as an entirely natural phenomenon. Science, however, has not yet solved the problem; but such light as it can throw upon it, suggests that the solution might be a very surprising one. 'Neither senescence nor natural death,' we are told, 'is a necessary, inevitable consequence or attribute of life. Natural death is biologically a relatively new thing, which made its appearance only after living organisms had advanced a long way on the path of evolution.'[4] Perhaps after all it may be found that death does not belong to the true nature of things. Primitive mythology—and Pauline theology!—may contain some inkling of the truth.

[1] Ro 5^{12}. [2] 1 Co 15^{22}.

[3] E. S. Hartland, 'Death and Disposal of the Dead (Introductory)' in *ERE*, iv. 412.

[4] Art. 'Death, Biological Aspects of,' in *EBr*[14].

Christian thought traditionally connects death with sin. This does not necessarily mean that the mere fact of our having to depart this earthly life is due to sin. It might well be that, even apart from sin, Adam would have lived only for a time on earth, his temporal life being simply his preparation for eternal life. But, apart from sin, his removal to eternity would not have been death as sinful man knows and experiences it, but rather a translation towards which he could look forward with joy. It is sin that gives death its 'sting,'[5] sin that makes it deadly. For the essence of sin is Adam's unwillingness to accept God's appointments for him, his will to be independent of God and to be his own master; and by this he is alienated from God. Sinful man is estranged from the Source and Giver of his life, so that sooner or later he must die. His whole being is subject to an inexorable process of corruption and decay. Whether the dissolution of his physical body is due to sin, is no doubt a debatable question—perhaps transfiguration would have been his lot, apart from sin. But physical dissolution is certainly a very drastic sign that man is not, and cannot be, his own master. As he did not create himself, so neither can he preserve himself alive, for he has not life in himself.[6] God alone has immortality,[7] and man can have it only if, being reconciled to God, he receives it as a gift from Him.

But what happens to us when we die? Does death make a final end of us, or do we in some sense survive it? A view quite commonly expressed is that when we are dead, we are—in popular phrase—'done for.' Death means the complete loss of individual consciousness and personal identity. If anything of us survives, it is in our influence on posterity or in our brief contribution to the total scheme of things. This idea is neither very modern, nor peculiar to any one type of philosophy, although it has naturally been fostered by the materialism and secularism of modern times. Nor can it be claimed as a scientific idea, since there is no scientifically indisputable evidence either for or against it. Human personality might conceivably survive bodily death in a form inaccessible to scientific investigation; and such a possibility can neither be proved nor disproved by science. Both belief and disbelief in survival are determined in fact by other than

[5] 1 Co 15^{56}. [6] Cf. Jn 6^{53}. [7] 1 Ti 6^{16}.

scientific considerations. Everything depends ultimately on our estimate of the meaning and value of human existence and, indeed, of existence in general.

It is not uncommonly held that, in view of the insignificance of man as compared with the vastness of the universe, nothing but arrogant self-importance or pathetically wishful thinking could delude us into believing in a life after death. This argument can be stated quite impressively, especially as it appeals to our natural dislike of being thought either peacocks or ostriches. Yet there are reasons why we should not take it too seriously. In the first place, the idea that death ends all, is too optimistic; it savours itself of wishful thinking. What could be nicer at the end of life than to fall into a dreamless sleep for ever? What pleasanter than to escape from all life's toils and troubles, disappointments, fears, frustrations, anxieties? True, it would mean the loss of life's joys and pleasures as well, but we should not miss them; we should have no vain longings or regrets. Above all, we should be freed from all responsibility, and from having to give any account of what we had done with our lives. That is a by no means unattractive idea, and it is not surprising if it seems to some people a veritable gospel.

In the second place, the idea that death ends all, is lacking in ethical seriousness—even when those who hold it are by no means so. It implies that godliness and ungodliness, the passion for truth and the love of lies, devotion to righteousness and delight in wickedness amount in the end to the same thing. For no matter how contrary may be the courses that mortal men pursue, they all lead at last to the same conclusion in the dust and silence of the grave. But in that case, why should we not all take the line of least resistance and eat, drink, and be as merry as we can, since to-morrow we die? The line we take will no doubt be fraught with consequences of good or ill for 'generations yet unborn'; but since those generations, like our own, will be born to die, no line that any of us may take can be of any ultimate consequence whatsoever. This is not to suggest, of course, that the thought of possible consequences hereafter should furnish us with a motive for seeking to live rightly here, for that is a very bad motive. The question, however, is not one of motive, but of result. If the quest of beauty, truth, goodness, and, above all, godliness leads to precisely the same result as its opposite—if both end in the extinction, not only of the individual, but of the race—then what meaning, what sense, is there in life at all?

There are some who seem content to assert that there is no ultimate meaning in existence. Nature, or the Universe, they say, is supremely indifferent to the things that for us are of supreme significance; it cares nothing at all for our deepest convictions and our highest aspirations. But is there not more than a suggestion of human pride and self-importance in this idea? Does it not amount to saying that the Universe has no sense, and that we alone have the sense to see it? The contrary assumption would be just as reasonable and not a little more modest. Perhaps, indeed, there might be a meaning and purpose in existence, conceived and in process of being worked out by a universal Mind, or by God, which did not require the perpetuation of human existence beyond death. But what kind of a Mind, or God, would that be? Would it not be inferior to the best of men, if it merely used them for its own ends, extracting from them whatever might serve its purpose, and then threw them on the scrap-heap? We show little respect for what must be a far greater Mind than ours, if we attribute to it such a character.

But let us suppose that death does not end all, but that we survive it. What kind of a hereafter may we expect? Primitive peoples, among whom belief in survival is universal,[1] conceive of it for the most part as a rather shadowy, dream-like continuation of earthly life, although occasionally they hit upon the idea of reincarnation. The conditions of life hereafter are generally neither better nor worse than those here, and in any case their unsubstantial nature makes them on the whole less desirable. The thought of them may not fill men with dread, but neither does it inspire eager anticipation. In the far from primitive world of classical antiquity and ancient Israel, however, we find a more depressing view. Apart from a few favoured individuals who, like the heroes, are transported after death to the Islands of the Blest or, like Enoch and Elijah, do not die but are 'translated,' the lot of mortal men is to pass at death into the cold and gloomy underworld of Hades or Sheol. There they cannot be said to live, but merely to exist in a dismal, ghostly way. Such an idea suggests less of wishful thinking than might be traced either in the naïve beliefs of primitive man or in sophisticated modern unbelief!

Now there are three points of importance to notice in connexion with these old ideas of the hereafter. First, they are the product, not of religious conviction or ethical reflection, but of primitive 'science.' They come, as Dr. Baillie puts it, '*not from the priests but from the psychologists.*'[2] They result from primitive man's analysis of his own nature and experience, which leads him to think he is so made as in some way to survive

[1] Cf. *ERE*, iv. 411 ff.; J. Baillie, *And the Life Everlasting*, 62 ff.

[2] Baillie, *op. cit.*, 76 f.

bodily death. Secondly, the mere belief in survival in no way restores to human existence the significance of which it is robbed by the idea that death ends all. For, whether before or after death, our life can have no ultimate meaning and purpose except as religious and ethical realities are taken into account. Thirdly, the mere survival of death is not immortality, which strictly speaking means deathlessness, immunity from death. Among the ancient pagans only the gods were held to be immortal, and the Bible asserts that God alone has immortality. For man there can be no immortality unless he in some way participates in the undying life of deity.

The first to argue for human immortality is Plato, who holds that the human soul, which is the essential part of man, is imperishable because it is essentially divine. The soul belongs by nature to the supersensible world of eternal realities; as the result of some kind of 'fall,' it has become temporarily imprisoned in the 'tomb' of the body and the transient, material world; by the death of the body it is set free to return to its native sphere. There, however, it must choose another body, in which to return and live again on earth, until through a whole series of incarnations it has either purified itself from evil, so that it can remain in its true home, or else has proved itself incorrigible and is banished from both earth and heaven to a place of appropriate punishment. Plato's arguments for his theory of the soul are in the main little more than refinements of primitive ideas, and they are not convincing.[1] Modern physiological and psychological knowledge, moreover, makes it impossible for us to accept his sharp division between man's body and soul. But Plato's own belief about the soul is not based on his arguments, which are only rationalizations of it, but on a religious conviction that derives from Pythagorean and Orphic sources.[2] The experience of ecstatic union with the deity, that was enjoyed by initiates into the Orphic Mysteries, led to the idea that if man could enter into such a relationship with the deity, then he must himself be akin to the deity and in his own essential nature divine. This idea, together with others, Plato took over and developed its ethical and metaphysical implications, combining Oriental mysticism with Greek rationalism[3] to produce a philosophy of human life that has not yet lost its appeal.

But the Platonic doctrine of man is open to some criticism. First, the idea of the natural immortality of the soul is not a necessary deduction from mystical experience. Tatian is perhaps wiser than Plato when he says that the soul is not immortal but mortal, though it is possible for it not to die.[4] United with God, sharing in the divine life, the soul can live; otherwise it must die, for it has not life in itself. Even if it continues to exist after the death of the body (as the New Testament and most Christian thinkers assume), its existence is but a living death without God. To claim immortality for it is a mark of sinful human pride that aspires to equality with God. Secondly, Plato's sharp dualism of body and soul is as untenable theologically as it is scientifically. Body and soul alike are creatures of God, and both belong to the wholeness of human existence, of which they might be said to be simply different aspects. To regard the body as a 'tomb' is to show contempt for a creature of God, and ignorance of God's purposes. For as God is the creator of the whole man, so also He is the redeemer of the whole man, whom He wills to save, body and soul—so at any rate the early Christian writers argued against the platonically minded heretics of their time.[5] Salvation does not mean escape from the body, but the redemption of the body.[6] Man's physical nature and, indeed, the whole 'material' creation has far greater significance in the Christian view than it has in Platonism, which knows nothing comparable to the apostolic hope 'that the creation itself also shall be delivered from the bondage of corruption. . . .'[7]

According to the Christian faith, the entire nature of man is affected by the sin that estranges him from God and deprives him of that 'eternal life' which only God can give. Lacking this life, which is the one thing that gives real meaning to his existence, man can be said to be already 'dead in trespasses and sins';[8] and from this condition, with all its consequences of corruption and decay, he has no hope of salvation in himself either here or hereafter. But, in the gospel of Christ, God has given us a hope that far surpasses all the dreams of the simple and the speculations of the wise, for the gospel assures us that 'as in Adam all die, even so in Christ shall all be made alive.'[9] In and through Christ, God Himself has acted decisively for our salvation; by His Incarnation, Cross, and Resurrection, He has inaugurated a new order of righteousness and life in the midst of the old order of sin and death; He has brought 'life and incorruption to light through the gospel.'[10] For Christ is not, any more than Adam, a merely isolated, individual figure, standing at the beginning of our era; He is the Second Adam and the

[1] Cf. art. 'Immortality,' in *EBr*[14]; J. Baillie, *op. cit.*, 82, 93.

[2] Cf. J. Baillie, *op. cit.*, 107 ff.; A. Nygren, *Agape and Eros*, i. 120 ff.

[3] Nygren, *op. cit.*, 123.

[4] *Oratio ad Græcos*, xiii.

[5] Cf. Nygren, *op. cit.*, ii, 60–72.

[6] Ro 8^{23}.

[7] Ro 8^{21}.

[8] Cf. Eph 2^{1}.

[9] 1 Co 15^{22}.

[10] 2 Ti 1^{10}.

Head of a new, redeemed humanity, of which all who are reconciled to God through Him are members and, as such, partakers of His righteousness and life and His victory over sin and death.

It is true that those who are 'in Christ' still have to die, in the sense that they, as all men, have to depart this earthly life. But for them death has lost its 'sting.' They have been 'ransomed, healed, restored, forgiven,' they have been reconciled to God, they have received the gift of eternal life in His Son; [1] and they know that this life cannot be destroyed by death. Living in communion with God here, they know they will not be severed from Him hereafter, and they find the thought of dying no more dreadful than that of falling asleep. As it was through suffering and death that their Lord entered into glory, so it will be for them, and they are ready to depart whenever God pleases to take them away. They have a sure and certain hope of the resurrection of the dead and the life of the world to come—the consummation of the new order and the final triumph of life over death throughout the whole creation. They made no apology for preaching what some derisively call 'pie in the sky when you die'; for their hope has better grounds than any philosophy that goes no further than worms in the earth after death. And the thought of the glory that is to be (unless it is falsely spiritualized and conceived in terms of redemption *from* the world instead of the redemption *of* the world), in no way distracts them from the business of living in the world. On the contrary, every moment and every aspect, even of their earthly, temporal life, is filled for them with eternal significance because they live it in communion with God, in whose purposes they share, and whose will they delight to do.

[1] 1 Jn 5^{11}.

Literature.

THE CRISIS IN THE UNIVERSITY.

What is the function of a university? What is it there to effect in the undergraduates committed to it? Few people can have a better right to an opinion on that subject than Sir Walter Moberly. And he is unhappy and acutely dissatisfied, both as a university man, and still more as a Christian. For while his own idea is that 'the primary task of a university is to "train an élite for life, and not merely for livelihood," "to make capable and cultivated beings" as J. S. Mill put it, or, as he expressed it to the students of St. Andrews, "more effective fighters in the battle between good and evil," too often all that is being accomplished is the turning out of specialists in one or another rather narrow sphere; while, "for the majority of students, their university has been less an alma mater than a bargain counter at which certain specific articles they require are purveyed," their academic years being regarded mainly as a necessary step to some ulterior object, such as a job in life. As Sir Richard Livingstone, speaking as Vice-Chancellor of Oxford, put it, "what the world most needs, and most lacks, to-day is a clear and worthy view of life." What do we do to give the undergraduates such a view? I think we must reply, "Little or nothing."'

Who is going to question that that is a very real and serious problem? Our author holds that in residential colleges, at Oxford and Cambridge, where the students keep rubbing shoulders, things are not so bad. And who of us will deny that we learned as much from our fellows as from the mass of our teachers?

> When each by turns was guide to each,
> And Fancy light from Fancy caught,
> And Thought leapt out to wed with Thought
> Ere Thought could wed itself with Speech.

It was the founder of the Sorbonne who laid it down that, normally, one has not really mastered what one has been taught till one has torn it with the teeth of discussion with one's fellows.

About the modern English universities Sir Walter is despondent, partly because they have, in the main, no religious background, and little of it in their life. Of the ancient Scottish seats of learning his knowledge is not impressive, and some of his shafts fly wide of them. But of one and all he feels that in a day of confusion, when the old convictions are largely gone in many minds, and, 'mentally and spiritually, most persons to-day are "displaced persons,"' the universities are not giving the lead to a puzzled generation that they ought to be doing. The book—*The Crisis in the University* (S.C.M.; 15s. net)—is addressed in the first place to Christians on the staffs and among the undergraduates. He is severe on them, alleging that, by most of them, the great Christian verities, accepted nominally, are left as 'inert truths,' in the actual living of their lives and the carrying through of their daily work.

This is his summing up of the whole situation: 'Our predicament then is this. Most students go through our universities without even having been

forced to exercise their minds on the issues which are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and political status quo, and in a secularism on which they have never seriously reflected. Owing to the prevailing fragmentation of studies they are not challenged to decide responsibly on a life-purpose, or equipped to make such a decision wisely. They are not incited to disentangle and examine critically the assumptions and emotional attitudes underlying the particular studies they pursue, the profession for which they are preparing, the ethical judgments they are accustomed to make, and the political and religious convictions they hold. Fundamentally they are uneducated.'

What then is to be done? There are arresting discussions on many pertinent subjects, such as the one beginning 'Great Britain, unlike the United States, is officially a Christian country,' on the Christian ingredient in our national ways and ideals; or that other on what place Christianity can claim of right in our universities, now that so many have slipped from the faith. But no programme is submitted, though certain suggestions are thrown out. It is admitted that it is not easy. 'For the gospel has to be presented, not as news, but as an old story to those who suppose that they have long ago seen through it. In the modern vernacular they believe they "have once already been had as mugs," and they do not propose to repeat the experience.' What must not be done is to attempt to become 'a superior clique, self-righteous, and self-important.' 'A creative minority,' yes; but not a 'dominant' one. But one gathers that the main proposal is not far from Nietzsche's 'I shall never believe in the Redeemer of the Christians until the Christians show me they themselves have been redeemed'—a more thorough lay Christianity. This is an impressive book, finely written. But its diagnosis is, perhaps, more original than its cure.

A. J. Gossip.

DEMONOLOGY.

The Rev. Edward Langton, D.D., F.R.Hist.S., F.R.A.S., a Methodist Minister, has added yet another volume to his studies in angelology and demonology. It is entitled *Essentials of Demonology: A Study of Jewish and Christian Doctrine, Its Origin and Development* (Epworth Press; 15s. net).

Dr. Langton explains in his Preface that 'the obvious contrast between ancient and modern teaching upon the subject of the existence and operations of good and evil powers led me some fifteen years ago to attempt a thorough examination of the literature of the subject, in order to find out what the teaching of the Church has been and still is.' This present instalment is nothing if not thorough; indeed, it may almost be said to be encyclopædic. There are six main chapters: Ancient Semitic Demonology, The Demonology of the Old Testament and its Expansion in Rabbinic Literature, The Relation of Jewish to Persian Conceptions, The Relation of Jewish to Greek Conceptions, The Teaching of Jewish Apocryphal and Apocalyptic Literature, The Teaching of the New Testament. These are rounded off by a Summary of Conclusions. The whole is excellently arranged and paragraphed, fully documented, and the style is as clear as the arrangement. The Bibliography is extensive, and Dr. Langton has ransacked the Zoroastrian as well as the Rabbinical and inter-testamental literature on the subject.

The contrast between what has been and what is now the teaching of the Church must be as striking to Dr. Langton's readers as it was to himself when he began his protracted investigations. What it 'has been' is hardly what it 'still is.' The central point of interest for most readers of the book will be this: must our Lord's statements, implicit and explicit, about the existence of Satan and the demons be normative for Christian faith and teaching to-day? Dr. Langton tackles this question quite frankly. That Jesus did speak of demonic forces as if they are real is clear. Can this be accounted for by a theory of accommodation? The answer is no: 'After making full allowance for the metaphorical use of language in a number of passages, and for such a measure of accommodation as may be counted necessary in the case of a teacher who is seeking to convey higher truth to minds that were already imbued with popular demonological conceptions . . . it is impossible to suppose that Jesus merely pretended to a belief in Satan and the demons without casting a very grave reflection upon His character as a teacher.' On the other hand, 'we are not compelled to accept this teaching as ultimate truth merely because it formed part of the teaching of Jesus.' Dr. Langton's own solution of the problem is along the lines of the theory of *kenosis*. 'Discarding, as we feel we must, theories of accommodation as insufficient and invalid, we can only conclude that Jesus accepted, without serious modification, the popular belief in Satan and the demons which was current in His time. Such an acceptance by Jesus does not prove that these popular beliefs correspond with reality. . . . We are left free to find a solution of the problem of evil in the life of man and the world in any manner that best accords with the total facts of life, whether these are presented by anthropology, psychology, or spiritual experience.'

This solution is, of course, in accord with the general trend of theology to-day. Whether it will prove in all respects to be the final solution only time can show. If it does, demonology will be a subject of only academic and antiquarian interest. In any case, it is safe to say that the materials which Dr. Langton has gathered together in this book will be a mine of information to students for many years to come. C. R. North.

T. B. STRONG.

T. B. Strong, by Harold Anson, Master of the Temple (S.P.C.K.; 8s. 6d. net), is a beautifully produced volume. The front page of the wrapper is a fine piece of design and of printing. Strong was in turn Dean of Christ Church, Bishop of Ripon, Bishop of Oxford, and he also held the post of Vice-Chancellor of Oxford University. On the face of it he had every possible quality which a bishop should not have. He utterly detested ceremonial. Once an incumbent met him at a church door, saying with much agitation, 'May I ask, my Lord, where your pastoral staff is?' The Bishop answered with an engaging smile, 'Well, I'm really not quite sure, but I hope it's lost; but,' he went on hopefully, holding up a rain-sodden umbrella, 'perhaps this would do equally well?' He was quite extraordinarily shy. On occasion he insisted on robing in his car in order to avoid meeting and speaking to the assembled clergy. He was a great lover of music and himself a very competent organist, and bad music was to him torture. On arrival at a church he was asked what hymns he would like in the service. 'No hymns,' he answered bluntly. He had a gift of mordant and epigrammatic phrase. In a certain church a rather aristocratic lady played the organ. 'I should get rid of that woman at the organ at once if I were you,' he said to the vicar. The vicar explained the importance of the lady as the landlady of most of the congregation and the builder of the chancel of the church, adding, to clinch his argument, 'Besides, she does play free of charge.' To which the Bishop replied, 'Ah, but at what a cost!' He was asked by a lady if he had heard *Much Ado About Nothing* (then being played at Oxford). 'Yes,' he said, 'I have just spent a week at the Church Assembly.' He was a famous chairman of committees, always working on the principle that it is the duty of a chairman to see that the meeting comes to an end. And yet this man, who detested ceremonial and who could not stand bad music and who was so shy as to be almost tongue-tied and who walked brusquely through the world, was a man greatly beloved. He said of himself, 'I always like young men, and when I was at Christ Church I found that I got to know them better if they had been in some kind of trouble.' And it was this very abrupt Bishop who filled his episcopal palace with harassed clergymen who were in need of a quiet holiday. The man himself was far greater even than the great work he did. This is a book beautifully produced and printed, lovingly and graciously written, a book to read and remember. William Barclay.

THE THOUGHT OF THE OLD TESTAMENT.

Of the growing interest in the theology of the Old Testament there is abundant evidence, and it is not surprising that Professor C. R. North was asked to lecture on this subject at a Vacation School organized by the Welsh Department of the Ministry of Education. He has now published his three lectures to serve a wider public that shares this interest. They are issued under the title, *The Thought of the Old Testament* (Epworth Press; 3s. net), since their limits did not permit of the covering of the whole field of Old Testament theology. Nevertheless they present in concentrated form many of the chief ideas that are embodied in the Old Testament. The first chapter treats of the thought of God and of His relations with Israel, the second of the conception of man and the world and of God's means of revealing Himself to men, and the third of man's sin and the Divine salvation. It is a pity Dr. North did not permit himself to expand his lectures and to include some of the things that the spoken lectures had to omit, but his ripe understanding of the Old Testament is everywhere visible, and the reader will only regret the brevity of this outline treatment. His appetite will be whetted and not satisfied, and he will continue to ask for the full-scale treatment of Old Testament theology that Principal Wheeler Robinson did not live to complete. Dr. North rightly says that the Old Testament is worth studying for its own sake, and not merely as an introduction to the New Testament. It is worth studying not simply as an ancient literature but as something which contains an enduringly valid Word of God to men, and while every other side of Old Testament study is of importance and value, it is for this that it was created and has been preserved, and this that demands our chief attention. To study the literary casket in which the thought is enshrined, and the history out of which the literature was born, together with the vicissitudes it has since passed through, and to leave the thought itself inadequately treated, is a reproach to Old Testament scholarship. In this little book, slight as it is in volume, something is done towards the removal of that reproach.

H. H. Rowley.

Professor Edmond Privat, D.Litt., of the Chair of English Literature at Neuchatel, considers in a stimulating and piquant little volume, *The Clash of Loyalties* (Allen and Unwin; 7s. 6d. net), the behaviour of nations and groups towards one another. He draws illustrations from many sources, including in particular Polish and Indian history. The book is based on a Lecture delivered by him to the Annual Meeting of the Society of Friends held in Edinburgh in 1948, and the Society's standpoint is kept before the reader and maintained throughout. He believes that modern youth outside the churches is waiting for what Joachim da Fiore in the twelfth century called 'the era of the friends'—an era not of fear under the Father nor of discipline under the Son but of friendship under the freedom of the Holy Spirit. The future belongs to such a religion, he says, which will show a better way on the corporate field, international and social, and help men to realize in their souls the sense of universal oneness.

The Rev. John Watson, Rector of Gweedore, has published an essay on *The Literary Qualities of the Prayer Book* (A.P.C.K., Dublin; 1s. 6d. net). It is hoped that it may be of assistance to clergy preparing addresses and sermons in commemoration of the Four Hundredth Anniversary of the Prayer Book in English. The author claims that the compilers of the Prayer Book were superior in style to their younger contemporaries among the Elizabethans, such as Lyly, Hooker, Bacon, and Raleigh; and he attempts here, very successfully in our opinion, to indicate the main influences that brought the Book of Common Prayer to its ripe perfection of style. It is a careful and competent essay.

The Dean of Durham, the Rev. Cyril Alington, has the pen of a ready writer. He exercises the very important function of a popularizer, a link between technical scholars and the plain man, and his books on this line must now be pretty numerous. His latest, *Sense and Non-Sense*: Being a Study in Basic Christianity (Blackwell; 7s. 6d. net), is meant in the first place to assist schoolmasters in teaching religion in the schools and, indeed, to understand it themselves. It is partly apologetic and partly expository, and in both its aims it is excellent. It goes over the whole ground and shirks no difficulty. The style is easy and the book pleasant to read. But above all it will make religious instruction a pleasure to give and will help to make it efficient. Not the least useful part of the book is the series of appendices in which special problems, like the Virgin Birth, are dealt with. We commend this little volume not only to teachers but to preachers and to all others interested in these vital matters.

The Church of England: Catholic, Evangelical, and Reformed (Church Book Room; 2s. 6d. net) is the Report of the 115th Islington Clerical Conference, held in the Church House, Westminster, 11th January 1949, under the Chairmanship of the Rev. J. A. G. Ainley, M.A., Vicar-designate of Islington. The booklet consists of the Chairman's address and papers by four leaders among the 'Evangelicals' of the Church of England. The common purpose was to show not only that Evangelicals are loyal churchmen but that Evangelicalism is Anglicanism in its purest form.

A book containing Acts of Prayer and Worship for Congregational Use has been compiled by the Rev. E. R. Micklem, Minister of the Congregational Church, Gerrard's Cross, and the Assistant Minister, the Rev. Irene M. Shewell Cooper. The title is *Responsals* (James Clarke; 3s. 6d. net). The title will indicate the purpose of the book. It is felt by many that the system of 'free prayer,' which leaves the congregation nothing to do but listen silently, robs the worship of something which liturgical systems provide. These two ministers have sought to supply this wanted element, and have drawn on Collects from all quarters that have stood the test of centuries and on Prayers from the treasury that is the Church's inheritance to-day. The book is divided into such sections as Opening Acts of Worship, Christian Affirmations, Psalms, Acts of Petition, Confession, and Intercession, The Christian Year, and some General Prayers.

Is the Bible Inspired? (Duckworth; 6s. net) is the ninth title if the fifth publication in 'The Colet Library of Modern Christian Thought and Teaching,' edited by Dean Matthews. The author is the Rev. John Burnaby, M.A., B.D., Fellow and Lecturer in Theology of Trinity College, Cambridge. His aim and purpose is to distinguish between the traditional Christian belief in the inspiration of the Bible and 'the view which has emerged from the study of its origin and character by Christian scholars in recent times.' According to this view, as the author expounds and defends it, inspiration is not confined, as in the older view, to the writers of the Bible, whose response to Divine revelation must have been similar to that of other men. The exposition of the newer view is based upon a sound appreciation of what the older view stood for, and the defence of it is thoughtful and persuasive. While the style is popular and clear, it appeals to the reader's intelligence and does not reward a hasty perusal. It should be added that

the author, despite his modernism, takes his stand on the historic Christian faith.

The Fruit of the Light (Epworth Press ; 6s. net), by Mr. F. Harold Buss, contains collected papers of a Methodist lay preacher. They have already appeared in ' The Methodist Recorder ' and other magazines. They are short, pithy, and thoughtful, and the thought is well illustrated. The first paper provides the title of the whole book, but the theme of it is recurrent throughout. ' Only as men turn to the Light, and walk as children of light, will the gracious fruits of goodness, justice, and truth bless the earth again.' It is good to observe that the Methodist lay preacher may be in close touch with theological and general literature.

A Pulpit Manual for Occasional Use has been compiled by the Rev. P. J. Fisher and issued under the title, *The Service of Worship* (Epworth Press ; 6s. net). It consists of Introductory Sentences for each Sunday, followed in each case by a special prayer. The order is that of the Christian year, but there is the same provision for special occasions of all kinds. The second part of the book consists of ' Acts of Corporate Prayer ' with responses. In addition there are offertory prayers and benedictions. The devotional material, apart from Scripture, is the work of the compiler himself. It will be seen that such a book as this will be useful to ministers who conduct a service of ' free prayer ' but desire to make it as impressive as a liturgy.

It is being increasingly felt that preparation for marriage is not only important but essential. We commend warmly *About to Marry*, by the Rev. Douglas W. Thompson, H.C.F. (Epworth Press ; 3s. 6d. net). It must be a very difficult problem for a minister to decide how far he should go in such matters with a couple who intend to marry. His difficulty would be solved if he presented the couple with this book. It is frank about the physical side but it deals with more than this. There are chapters on ' The Social Factor ' and ' The Psychological Factor ' in marriage and also on the problems of a practical nature that arise from the common life and interests of married people.

In *Ablaze Yet Not Consumed* (Lutterworth Press ; 8s. 6d. net) the Rev. D. Johnston Martin, B.A., B.Sc., Ph.D., a minister of the Presbyterian Church of England, sets himself very laudably to tell, with a view to explaining to Presbyterians and others, what the fundamental principles of his denomination are. He shows very ably that the Presbyterian churches may truly claim to be branches of the Holy Catholic Church. In this he has to define such terms as catholicity and true apostolic succession. In his view the Presbyterian Minister is the Bishop of the Primitive Church, and elders are a lower order whom the Bishop, as he defines the office, has the right to ordain. He traces the history of Presbyterianism, and laments how since the Council of Trent the Roman Church has ' fossilized ' itself. One may well agree with a goodly part of his contention and rejoice in the spirit of ' catholicity ' in which the whole book is written. Unfortunately in the introductory section in which he deals with Luther and other reformers of the sixteenth century several errors are perpetuated, especially as to Luther. The writer apparently stands fast by Lindsay and ignores more recent work, for example by Mackinnon. Thus we are told of the ' grinding poverty ' of Luther's upbringing, though on the previous page we read that Luther's father owned furnaces and held a high position in Mansfield. Then we are astonished to learn that Luther took two Degrees before he went into the monastery. Such inaccuracies are regrettable blemishes in a good book.

Some time ago (during the last War) several books were issued containing questions which the soldiers asked and which were very difficult to answer. Replies from eminent persons were printed with the questions, and the books had a great vogue. The same thing has just been done and the result published anonymously under the title, *Difficulties*. Questions on Religion with Answers by Prominent Churchmen (Mowbray ; 4s. net). All the usual questions are found here : Why does God allow pain in the world ? What is the Trinity ? Did God make evil ?, and so on. There are thirty-five questions, and the persons who answer them are really eminent—men like Lord Elton, Peter Green, Lord Inman, several Bishops, S. C. Carpenter, Emile Cammaerts. Not every one will find the answers satisfactory, but at any rate they are sincere and may well give help to those in perplexity and those who by their position are faced with such problems.

One wonders if the young folk realize how much is being done for them these days.

' The Education Act of 1944, which made religious teaching compulsory in all schools, cannot operate to the fullest advantage until all teachers are equipped with the special training required for this important subject, and until there is an adequate supply of text books for students and

pupils in schools.' Accordingly, the Religious Education Press is doing a real service in issuing substantial helps of various kinds. Here comes a new series, 'Gateway Handbooks of Religious Knowledge,' each of them designed to open the way into a wide and fascinating field. The first of them is *The Religions of the World* (6s. net), an immense and difficult subject, even though it is confined to the living religions. But it has been put into competent hands. Dr. Godfrey E. Phillips, M.A., who taught for twenty years in Colleges in India, who was for ten years Foreign Secretary of the London Missionary Society, who is Professor of Missions in Selly Oak, who has a long list of books to his name, is the man for the job. A born teacher, he has set himself with skill to seize upon and make real to the pupils in the upper forms the essential features of the various faiths. And he has carried out his task in a most commendable spirit, quick to praise, fair and just in statement and in criticism, wisely discriminating. If we may say so, we think that far more illustrative quotations might have been given. And, good though they are, those that are allowed us could have been more central. But a hard task has been bravely faced. It is to be hoped that many schools and teachers may use this book. And others, too, might study these compact and dependable statements with advantage, and with profit.

White of Carpentaria: A Biography of Bishop Gilbert White, by the Rt. Rev. The Rt. Hon. J. W. C. Wand, D.D., the Lord Bishop of London (Skeffington; 8s. 6d. net), has a very interesting story to tell. It was for health reasons that Gilbert White originally left England to stay in Australia. In Australia he had a career of extraordinary variety and adventure. It can have been given to few men to become the first Bishop of two newly formed dioceses, and they were dioceses where he had to be organizer, administrator, preacher, pioneer, explorer, and sailor. He was consecrated as Bishop of Carpentaria in 1900. Carpentaria is a vast area in the North of Australia. In the area there were sixteen thousand five hundred whites, seven thousand four hundred Chinese, Japanese, and Melanesians, and thirty-five thousand aborigines. To run this vast, polyglot diocese he had a staff of four clergy, which at one time was depleted to one. There on foot, on horseback, by sea, and often on a bicycle, which became a legend, he laboured until 1915. In that year he was enthroned as the Bishop of another new diocese, Willochra, which is in South Australia. There he had to minister to a diocese which covered three hundred thousand square miles, with a population of less than sixty thousand people. When he took over this vast diocese he was presented with an episcopal throne, fashioned in the form of a travelling chair which could be taken to pieces and put together again so that it could be moved from place to place until it acquired a permanent home. In 1925 he retired from active service and in 1933 he died at the age of seventy-three. He was ever a shy man and yet a man who spent his life for others, and who had great gifts of friendship with those who knew him well. An incident from his first voyage to Australia shows at once his abruptness and his humanity. He had come into the ship's saloon to conduct prayers. A young girl was playing the piano while a young man was singing. White simply walked across and without a word lifted the music from the piano and then closed it in grim silence. The girl was later going up the companion-way to the boat deck when she got a glimpse of a pair of episcopal legs and, not unnaturally, was about to beat a hasty retreat. To her astonishment she saw the episcopal legs bend at the knees and then straighten again and go on doing so in rhythmic sequence. She discovered that the Bishop was doing his 'daily dozen.' And from this very human encounter there sprang up a friendship in which the abruptness of the first incident was quite forgotten. This book is truly an adventure story. It is a delightfully written tribute to a truly great man. When he was a boy Gilbert White was schooled at Fettes, in Edinburgh. He is described as wandering about the docks in Cranton and Leith which should surely be Granton and Leith.

The Rev. J. A. Ramsbotham, M.A., Vicar of St. George's, Jesmond, Newcastle-upon-Tyne, has published in pamphlet form six addresses delivered in Lent, 1948, on *Belief in Christ and the Christian Community* (S.P.C.K.; 2s. 6d. net). The titles of the chapters are: The Real Presence, The Ascended Christ, The Head of the Body, The Risen Lord, The Son of God, The Christ of the Gospels. The style is clear and simple and the teaching direct and forcible. As may be gathered from the chapter headings the author treats of the present life of our Lord, of His relationship both to the Father and to us, and of the story of His earthly life.

In *Edmund Burke* (S.C.M.; 5s. net) Mr. E. E. Reynolds has given us an admirable introduction to the Christian statesmanship of one of our great Parliamentary leaders who never attained Cabinet rank. Burke's eminence lay not in his handling of controversies which have long been settled but in his penetration into fundamental principles of government which are of permanent importance.

Recent Discoveries of Hebrew Manuscripts.

By the Reverend Bleddyn J. Roberts, M.A., B.D., Bangor.

During 1948 in Palestine, amidst political and military chaos, the discovery was announced of a number of ancient Hebrew MSS. which may well cause a radical re-orientation in the study of the Hebrew text of the Old Testament, and of Jewish history and literature in the period immediately preceding the New Testament. In the present résumé I shall simply attempt to outline the extent of the contents of this discovery.

The story of the discovery goes back to the Summer of 1947 [1] when some Beduins chanced on the MSS. in a cave in one of the wadys which flow north of the Dead Sea. They were obviously ancient, and were contained in clay vessels sealed with a mixture of clay and pitch. In November 1947 a Muslim merchant from Bethlehem gave news of the discovery to Professor E. L. Sukenik, Head of the Museum of Jewish Antiquities at the Hebrew University of Jerusalem. In January 1948 Dr. Sukenik received more definite information from a monk at a Syrian monastery in Jerusalem,[2] who had visited the cave, and, apparently, offered to sell him the whole of the find. Dr. Sukenik bought some MSS. for the Hebrew University, but, owing to the military situation at the time, he was unable to purchase all, and he has rather a sad story to relate of the way he missed the most valuable of them, namely, a complete copy of the Book of Isaiah, though, during the few hours he had the MS. at his disposal, he was able to copy some parts of the text. Meantime,[3] on 19th February 1948, Father Butros Sowmy,[4] then Head of St. Mark's Syrian Orthodox Convent at Jerusalem, conveyed a number of the MSS., presumably the rest of the find, to the Jerusalem section of the American Schools of Oriental Research and the then acting Head of the School, Dr. J. C. Trever, obtained for the School permission to publish them. Dr. Trever gives a vivid account [5] of how he was able, despite grave difficulties, to photograph the MSS., and later to have them removed for safe custody to a place outside Palestine.

The MSS. in the Hebrew University are not nearly so well preserved as those in the American School, and at the end of 1948 there were two scrolls in Jerusalem and one in America which had not been unrolled. The date attributed by Sukenik to the MSS. is before A.D. 70, but from the American side come the opinions of Albright, Birnbaum, and J. C. Trever [6] that they belong to second and first centuries B.C. The main argument for dating is the palæography of the Nash Papyrus, which has been at Cambridge [7] since the beginning of the present century, which has been dated by Albright in the time of the Maccabees.[8] But questions of dating and many other problems will be discussed for a considerable time to come.

Pride of place among the MSS. goes to the abovementioned copy of the Book of Isaiah. It contains the complete book, in a form almost identical with the Massoretic Text, and, therefore, with the EVV. The MS. is in good state of preservation, and the periodicals of the American Schools of Oriental Research, particularly the *Bulletin* and the *Biblical Archæologist* already contain a number of facsimiles, together with a most valuable article by Professor Millar Burrows, on the 'Variant Readings in the Isaiah Manuscript.' [9] A rescript of chs. xlii.–xliii. is given by Sukenik, but it is unfortunate that, on his own admission, the rescript was necessarily rather hastily prepared and could not be verified with the original scroll before publication. Therefore one cannot place very

[1] E. L. Sukenik, *Megillôth Genuzôth* [Jerusalem, 1948].

[2] The MSS. were brought to the Syrians in the first instance because it was thought that the script on them was Syrian.

[3] J. C. Trever, 'Preliminary Observations on the Jerusalem Scrolls,' in *Bulletin of American Schools of Oriental Research*, cxi. [Oct., 1948] 3.

[4] Father Sowmy has since been killed and the convent badly damaged (*Biblical Archæologist*, XI. iii. [Sept., 1948] 56).

[5] 'The Discovery of the Scrolls,' in *BA*, XI. iii. 46–57.

[6] Cf. W. F. Albright, 'Editorial Note on the Jerusalem Scrolls,' in *BASOR*, cxi. 3; S. A. Birnbaum, 'The Date of the Isaiah Scroll,' in *BASOR*, cxiii. [Feb., 1949] 33 f.; J. C. Trever, 'A Paleographic Study of the Jerusalem Scrolls,' in *BASOR*, cxiii. 6–23.

[7] Trever states (*BA*, XI. iii. 47) that it is at Manchester, an error which has, unfortunately, been frequently repeated.

[8] 'A Biblical Fragment from the Maccabean Age: The Nash Papyrus,' in *Journal of Biblical Literature*, LVI. iii. [1937] 145–176. In *BASOR*, cx. [April, 1948] 3, Albright slightly modifies the date, stating that the papyrus is late Maccabean, from the first century B.C.; now, however, he wavers, and, whilst admitting that *c.* 50 B.C. is probably the safest date at present for the Nash Papyrus, 'it is likely that it must be raised rather than lowered' (*BASOR*, cxiii. 23, footnote 65*a*).

[9] *BASOR*, cxi. 16–24, cxiii. 24–32.

much reliance on it, for so much depends on minutiæ in a study of the text. Professor Baumgartner [1] has reckoned about two hundred and thirty variants between the text as transcribed by Sukenik and the M.T., but this figure may have to be slightly modified in due course.

The major significance of the newly discovered Isaiah text is that it offers the same text-form as the M.T. Millar Burrows, in his examination of the scroll, shows that, apart from the usual errors of transcription—and they are rather frequent—the variants are generally those of orthography, particularly the abundance of *scriptio plena*, and divergences of grammatical forms, such as number, mood, tense, stem-form, suffixes. Both Millar Burrows and Sukenik draw attention to the substitution of synonyms for readings in the M.T. The former, however, quotes twenty-seven instances where the new text receives the support of the Versions against the M.T.; but 'on the other hand there are many points at which the MS. supports the M.T. against the Versions.' [2] Thus the M.T. has received an extremely valuable support in the present discovery, and even if the date given by Albright and others may turn out to be too early, it is obvious that the Massoretic tradition preserves a text-form which was older by some centuries than the time generally ascribed to the Massoretic activity.

The M.T. is the only Hebrew text-form of the Old Testament still extant, and its best attested form is that provided in *Biblia Hebraica* [3] [1936], which reproduces the Leningrad MS., B.19a, of the year A.D. 1008. The present century has seen phenomenal progress in the reconstruction of the history of that text, mainly under the expert guidance of Professor Paul Kahle. In the main, his emphasis is that there was a standardization of the M.T. under the influence of the Qaraites in the seventh century A.D. and later, and, finally, of the ben Asher family of Tiberian Massoretes. But now we are all at once presented with a copy of the Hebrew text as it existed, and was in use, over a thousand years earlier. Professor Ivan Engnell of Uppsala has written an article [3] in which he sweeps aside Kahle's hypotheses as no longer tenable, but it is obviously premature, to say the least, to draw any such radical conclusions. It is probable that Kahle's views do require modification in many respects—indeed, this was gradually happening before the discovery of the Jerusalem scrolls; but it is also demonstrable, I think, that many of his findings will be further confirmed by the Isaiah scroll. In any case, it is clear that in future textual criticism of Isaiah, and therefore of the whole of the Old Testament, will fall into two distinct classes, namely, errors in the M.T., which will have to take cognizance of the very early tradition represented by the Isaiah scroll, when Hebrew was still a written—and probably a spoken—language, and errors which are to be placed still earlier, which will be necessarily very tentative indeed.

Space allows only a mention of two other important issues raised by the Isaiah scroll. Firstly, the preponderance of grammatical and orthographical variants will produce a change in the study of the early, pre-Massoretic stages of Hebrew grammar. Some attempts to reconstruct pre-Massoretic grammar based on transcriptions and column 2 of Origen's *Hexapla*, will be confirmed or disproved, and very substantially augmented. At the same time, some remarks by Professor J. Hempel [4] are very pertinent. He thinks that the orthography preserved in the present M.T. is more ancient than that in the scrolls, which signifies that it presents the text in an earlier form, whereas the scroll, which was the property of a sect, shows the freedom with which an 'unofficial' text was filled with 'vowel letters' and other aids to reading.

Secondly, it is now possible to consider the relationship between two almost contemporary versions, namely, the Jerusalem Isaiah and that of the Septuagint. Quite apart from textual variants in the LXX text of Isaiah itself, there is a substantial divergence of text-form between the two versions which demand explanation. When this will be forthcoming, it will probably enable scholars the better to appreciate the LXX for its own sake, rather than to use it indiscriminately as a pool of possible emendations for the Hebrew text.

From the remainder of the MSS. it can be seen that the whole corpus of MSS., including the Isaiah scroll, belonged to a Jewish sect, but there is still not sufficient evidence to enable it to be identified. One of the scrolls in America has been called 'The Sectarian Document.' The only account of it available at present is that by Professor Millar Burrows,[5] who says that it probably describes an oath of initiation and the ritual of a sect not unlike the Essenes. 'The priests recount the blessings which will follow obedience to the laws, and those who are entering into the covenant say "Amen";

[1] 'Althebräische Handschriften' in *Neue Zürcher Zeitung* [Feb. 9, 1949].

[2] *Op. cit.*, 22. Cf. Sukenik, *op. cit.*, 34. Also R. T. O'Callaghan, S.J., in a useful article, 'The Scrolls Newly Discovered in Palestine,' in *Scripture*, iv. [April, 1949] 37 ff.

[3] 'Text och Tradition,' in *Svenska Dagbladet* [March 13, 1949].

[4] 'Die erste vorchristliche Jesajahandschrift,' in *Deutsches Pfarrerblatt* [April, 1949], 128 f.

[5] 'The Contents and Significance of the Manuscripts,' in *BA*, XI. iii. 58.

then the Levites recount the curses on disobedience, and again the initiates respond, as in Deuteronomy, ch. 27.' The contents of this scroll are strongly reminiscent of a MS. which was discovered at the Cairo Genizah early this century, now known as the Damascus Document, and many scholars think that the sect of the present scroll and of the whole corpus is closely related to that of the Damascus Document. The suggestion that the sect was the Essenes, or one like them, is based mainly on the known apocalyptic tendencies of that sect and of the present scrolls.

The sect engaged in warfare, and one of the scrolls in Jerusalem tells how they declared war on an enemy. It has been called by Sukenik, from the contents of the scroll, 'The Warfare between the Sons of Light and the Sons of Darkness.' In some respects the account appears to be an apocalyptic writing, but in others it is a very objective and factual description, with details of military formations and customs. All the military forces are in charge of the 'Chief Priest,' and Sukenik uses this last title as an argument for dating the battle, though not the scroll itself, in the period between the establishment of the Ptolemaic-Seleucid kingdoms and the Hasmonean times in the second century B.C. The army was divided according to numbers, and bore arms according to age—these and many other details are given. But it is impossible to identify the participants; 'the children of light' consisted of 'the people of Judah, Levi, Benjamin,' 'the children of darkness' were 'the Edomites, Moabites, Ammonites, Philistines, Cyprians, and (As)syrians.' It must be left to the historians to puzzle out that conundrum! The fight turned out favourably for the 'children of light,' and on their way home the army sang psalms to the accompaniment of music.

Another scroll in Jerusalem is an interesting collection of psalms which Sukenik has called 'Songs of Thanksgiving.'[1] One of the important features of the collection is the book-formation of three MSS., *i.e.*, the parchment sheets are folded, not rolled as are the scrolls. This point will possibly settle many a previous argument, for it has been thought that only the scroll formation had been in use by Jews until well into the Christian era. Two of the psalms have been reproduced in facsimile and rescript by Sukenik[2] and parts of them translated by Wallenstein.[3] Professor P. A. H. de Boer[4] has translated both psalms, with valuable cross-references to quotations from the Old Testament which they contain. I give a translation of part of the first psalm, not included by Wallenstein, with the references according to de Boer:

I praise thee, my Lord,
For thou hast set my soul in the bundle of life (1 S 25^{29})
And hast set a hedge around me from all the lures of the grave: (Job 1^{10})
Ruthless men sought my life, when I held fast to thy covenant: (Ps 54^{5} 17^{5})
They were a council of vanity and a community of Belial:
They did not know that my foot-hold is from thee,
And in thy *Hesed* the salvation of my soul;
For from thee is my step (Pr 20^{24}).

And so it continues, in very much the same strain. Professor Baumgartner[5] notes that they lack as psalms many of the characteristics of Old Testament psalmody which are also present even in the late psalms of Jesus Sirach and of Solomon, and they are much less specific in conception. The above quotation, however, indicates that their dependence on and familiarity with Old Testament psalmody is very great; on the other hand, in the way they weave striking phrases together to form a unity, they bring to mind the style of Jehudah ha-Levi, the twelfth-century A.D. Hebrew hymnist *par excellence*.

An extremely important scroll in the hands of the Americans is a commentary in Hebrew on the Book of Habakkuk. Some scholars[6] have objected to the word 'commentary,' and prefer 'midrash,' but Professor S. Zeitlin has expressed his view[7] that the contents of the scroll bear none of the characteristics of a midrash.

[1] H. L. Ginsberg, in *BASOR*, cxii. [Jan., 1949] 22, and R. T. O'Callaghan, *op. cit.*, 44, have made the suggestion that these poems were possibly a continuation of the 'Warfare' scroll.

[2] *Op. cit.*, 27 ff. I may also refer here to the excellent work of reproduction in this sumptuous though small volume by Professor Sukenik, and the Bialik Foundation who are responsible for the publication.

[3] 'Early Hebrew Literature,' in *The Manchester Guardian* [Jan. 5, 1949].

[4] 'Over de onlangs gevondenen Hebreeuwse Handschriften,' in *Nederlands Theol. Tijdschrift*, iii. [Jan., 1949] 202 ff.

[5] 'Althebräische Handschriften,' in *Neue Zürcher Zeitung* [Feb. 9, 1949].

[6] Particularly I. L. Seeligmann, in one of the most comprehensive articles to date on the whole topic of the scrolls, 'The Epoch-making Discovery of Hebrew Scrolls in the Judean Desert,' in *Bibliotheca Orientalis*, vi. [Jan., 1949] 1–8.

[7] 'A Commentary on the Book of Habakkuk. Important Discovery or Hoax?', in *Jewish Quarterly Review*, new ser. xxxix. [Jan., 1949] 235–247. Furthermore, Zeitlin argues that, on internal evidence, it is impossible that the whole discovery, and the Damascus

Dr. W. H. Brownlee [1] gives a translation of the scroll, with some explanatory notes and a transcription of cols. 1 and 2; other short specimens of the text have appeared in *BASOR*. Obviously the commentary belongs to the same sect as the Sectarian and Warfare scrolls, and it is possible that in due course this scroll will provide at least as much information as the others to help identify the sect. There is constant reference in it to 'the wicked priest,' as if he were some person known to writer and reader. At the same time, there is considerable disguise. Thus, in a comment on the passage in Hab 1^{13b},

> Why do ye countenance the treacherous and keep silence
> While the wicked doth swallow one more righteous than himself?

the commentary says, 'Its meaning concerns the house of Absalom, and the men of their counsel who were silent at the reproof of the Teacher of Righteousness and did not help him against the Man of Lie, who had rejected the Law among all peoples.' To this Brownlee makes a note. 'A cryptic reference. The commentator does not give us the real name of a rebel leader. He refers to a party which lived up to the name of Absalom who rebelled against his own father.' Thus it is concluded that the concealment is not so complete that it requires elucidation in the context.

Thus to the author of the commentary and to the sect who received it the Scriptures were to be interpreted in the light of, and according to the needs of, the sect. The Book of Daniel with its abundance of allegory might be regarded as a parallel instance, and it is probable that the results already established in the elucidation of that Book will be of great value for understanding the present scroll, and ultimately the whole corpus of MSS. But this raises again the point mentioned in connexion with the 'Warfare' scroll, namely, whether or not some of the scrolls are apocalyptic writings. The Book of Daniel is obviously so, and disguised reference is very characteristic of this literary genre. On the other hand, the general contents of the scrolls on the whole incline against the view.

The method of comment is, of course, very far removed from the historical-critical method of to-day. It is, in fact, a modified allegorical method that is adopted. Dr. Brownlee's translation of part of col. 2 brings out this point quite clearly:

> Woe to him that gives drink to his neighbour
> Venting his wrath to make him drunk too.[2]

'Its meaning,' continues the comment, 'concerns the wicked priest who persecuted the teacher of righteousness in order to swallow him up in the vexation of his wrath, intending him to go into exile. So at the end of the festival, on the resting of the Day of Atonement, he appeared in splendour unto them for the purpose of swallowing them up, and that they might stumble on that day, the Sabbath of their resting.'

The commentary finishes, apparently intentionally, at the end of Hab 2. At last we have evidence which supports the Higher Critics!

Regarding a fourth scroll in America, which was at first too dilapidated to be unrolled, Professor W. F. Albright [3] has stated that he has been able to deal with it, that it is written in Aramaic and its contents are similar to the First, or so-called Ethiopian Book of Enoch in the Apocrypha.

Finally, very important news has been received of further discoveries at the cave where the MSS. were found. Professor Coppens has written [4] that two Oriental archæologists, Dr. M. Harding, of the Department of Antiquities of Transjordania, and the Rev. Father de Vaux, of the French School of Archæology in Jerusalem, examined the cave during February and March of this year, and discovered a number of archæological data which support the view that the MSS. are from the Hellenistic period. Furthermore, the specialists found additional MSS. of papyrus as well as of parchment, among them one in archaic Hebrew script, similar to that of the Lachish Letters of the sixth century B.C., bearing portions of the Code of Holiness, Lev 19 ff. A report of this examination of the cave was given by Canon Ryckmans of Louvain to the *Académie des Inscriptions* of Paris early in April, and its publication is ardently awaited.[5]

Document to which it is related, cannot be anything other than the literary remnants of a mediæval Jewish sect, or a modern hoax. It is well to note also that other competent scholars are inclined to be cynical about the discovery.

[1] 'The Jerusalem Habakkuk Scroll,' in *BASOR*, cxii. [Dec., 1948] 8 ff.

[2] A quotation from 2^{15}. The text provides some interesting variants to the M.T.

[3] According to Baumgartner, *op. cit.*

[4] 'La découverte au bord de la Mer Noire d'un manuscrit biblique datant d'avant notre ère,' in *La Libre Belgique* [April 9, 1949].

[5] I wish to express my indebtedness to Professor H. H. Rowley who enabled me to see many of the articles referred to above. Since this article went to press other very important announcements have been made.

In the Study.

Virginibus Puerisque.

Permanent Pre-Fabs.

By the Reverend V. J. Abernethy, B.D., Berwick-on-Tweed.

'For he knoweth our frame; he remembereth that we are dust.'—Ps 103[14].

Opposite our house is a centre of interest and activity just now. Every person that passes up the road turns his eyes towards the left; every person that goes down the road, turns his eyes towards the right. That applies to pedestrians, cyclists, and motorists alike. Indeed, the motorists sometimes halt their cars to see more clearly what is going on.

And what is going on? They are building what they call 'Permanent Pre-Fabs.' And the fascination of these houses is that they literally go up in an hour or two. You may look one minute into empty space, and an hour later you will look at the wooden framework of a double-storeyed house. Talk about mushroom growth! Of course, the house is not complete. The wooden framework has to be filled in with concrete and cement; chimneys, roofs, and other accessories have to be added on. Nevertheless, these Permanent Pre-Fabs are going up with startling rapidity. They should greatly ease the housing problem—if materials are available.

Now one fact must be clearly understood about these houses. The wooden framework is *not* part of the house. It is only a frame into which is poured the concrete and cement. When the mould has set, the framework is removed by means of a crane to the next site, and then to the next site, and so on. In other words, it is not the frame that really matters, but the concrete and cement inside the frame. That constitutes the walls of the house; that is the stuff the house is made of; the frame is only there to hold the substance until it is set.

That is a distinction we need to make in life—I mean between the framework and the contents. The important thing is not the frame, but that which is within it. When you go to an Art Gallery you do not pay particular attention to the frames of the pictures—it is the pictures themselves that interest you. They are what you go to see.

Life for us consists of framework and content. The framework is the setting in which we live—our home, our school, our church. These may all be splendid—and they are not unimportant—but it is what we do in them and with them that really matters. It is the life we live within the framework of home, school, and church that denotes success or failure. It is the *content* of our life that is of supreme importance.

And Jesus came to give a rich content to our life. 'I am the way, the truth, and the life,' He said. He enables us to make the best of portraits within the frame in which our life is set. That is why we wish you to know Him.

But He even does more than that. You know that we sometimes speak of a person having a portly frame. We mean he is of big physique. So we say a person has a spare frame when we mean he is frail of body. But the truth is that whether the body be strong or weak, there will come a time when it will decline and decay. As the Psalmist puts it: 'For he knoweth our frame; he remembereth that we are dust.' What then? The Christian Faith declares that Jesus not only gives content to this life, but to life everlasting. When this earthly frame—our body—is dissolved, we shall have a heavenly body given to us. The content of our life upon the earth will be such that it cannot be destroyed. And God will provide a new and a better frame.

They call the houses *Permanent* Pre-Fabs. The Christian life has the same essence-permanency. It offers us the best for this life and the life to come. Is Jesus, then, not worth knowing?

Dishing Out Defiance.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'Be ye stedfast, unmoveable.'—1 Co 15[58].

In a paper lately a picture appeared of a great cricketer, not in first-class cricket now, illustrating for schoolboys some batting points. You may have seen him. I am speaking of a famous Yorkshireman, Maurice Leyland. There was one Test Match in which I watched him score well over a hundred against the Australians, at a very tough time, too. Perhaps this sturdy toughness was Leyland's special feature, as the writer of a book, *Cricket Prints*, Short Sketches of Famous Cricketers, brings out. Just listen to what he says about him. Of one critical moment he writes:

'He just stood, quietly dishing out defiance.' Then here's another comment I might quote:

'He was Horatius on the tottering bridge; or Hector, who stood alone between Troy and destruction.' Yes, that sort of doggedness usually is a Yorkshire trait.

But I think it's a British trait as well. One has seen it often in our history. General Gordon, for instance, when the Madhi, the Sudanese leader, asked him to surrender, returned this message, 'I am here like iron.' In World War Number I, too, the Hun once put out opposite the trenches of the 51st Highland Division a placard with this wording on it—'Still sticking it, 51st?' And the 51st stuck it—doggedly. Like Maurice Leyland they 'just stood, quietly dishing out defiance.'

Such steadiness though is a Christian characteristic too. St. Paul, by whom we are told to be 'stedfast, unmoveable,' had it himself. As stirring a thing as ever he wrote was this—the sort of thing Mr. Churchill might have said in that black year 1940—'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'

Young people, also, used to show that spirit. Long ago one young Christian girl, in order to save her life, was asked to say she wasn't a Christian. 'No,' was her answer, 'I can only say what I am. I am a Christian.'

So there may come occasions when, as Christians, you should stand firm. Like Maurice Leyland then may you 'just stand, quietly dishing out defiance.' In your own strength you may not be able, but never forget there is One who, when you ask His help, will see you through.

Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you;
He will carry you through.

The Christian Year.

NINTH SUNDAY AFTER TRINITY.

Wholeheartedness.

A Study of the Parable of the Unjust Steward.

BY THE REVEREND W. H. MURRAY WALTON, M.A., VICAR OF BROMLEY.

On one occasion our Lord was asked why He used parables as a method of instructing the multitudes. His reply was to the effect that He employed this means in order to stimulate them to think. Those who wanted to understand had to make an effort to do so.

Now in some of our Lord's parables the meanings are fairly obvious, but there are others which are indeed 'mysteries of the kingdom of heaven,' and of which even now there are 'diversities of interpretation.' One such is the Parable of the Unjust Steward, which is the Gospel for this Sunday.

Let us read Luke xvi. verses 1 to 8a, and then let us read some of our Lord's comments which followed—Luke xvi. verses 8b to 13. The comments, as recorded, on the surface at all events, do not seem to make the elucidation of the Parable any easier.

We can, however, get rid at once of one of the commonest reasons why many people find the Parable difficult to understand. They regard it as an allegory, in other words one in which each of the characters conceals some person in real life. We have an example of a parable of that kind in that of the wicked husbandmen; but here if we try to guess whom the rich man represents, or the steward, or even the debtors, we start out on a quest to which there is no ending. The number of suggested interpretations, indeed, is legion. Rather, I think, we are meant to accept the Parable as a story from real life. For one of the signs of our Lord's genius was the way in which He used scenes and experiences with which His audience were familiar to bring home to them lessons of spiritual value.

Here then we have the story of a bad man. Bad men are a feature of all human society; yet none are so bad as to possess no redeeming feature, and the present story is no exception—a fact our Lord Himself recognizes when He makes the comment 'the sons of this world are for their own generation wiser than the sons of light.'

But let us look at the story itself. Here is a rich Jew who has left the management of his estate to his steward, or agent as we should call him to-day. The man is using his position to line his own pockets. As steward he occupies a position of considerable importance in his employer's family, far above that of the ordinary servant. Do you remember how Eliezer, who occupied a similar position in Abraham's household is described as 'the elder of his house, that ruled over all that he had'? It was the steward's business to get in the rents and other payments, and he alone knew how much each tenant owed and how much he could pay. In our particular story the man was abusing his trust. He was getting in the money all right, but either due to his mismanagement or more likely to his self-indulgence only a portion of it finally reached his master. In the end he got so barefaced in his transactions that even his master could not help noticing that something was wrong. So he looked into matters, saw what was being done, summoned the man before him, and told him he would be dismissed, though apparently he was decent enough to give him short notice.

Had the estate been a Roman one, short shrift

would have been meted out to this blackguard, for a Roman master had absolute control over his slaves, even to life and death; but as our Lord was speaking of a Jewish landowner, the penalty was dismissal. This in itself was serious enough, as the man was quick to realize, for he would have no chance of securing another post. His position was desperate; desperate measures then must be taken or, he argued, it would be too late. Now his master had been accustomed to leave everything in his hands; in this fact lay his one hope. He alone knew about the rents and other payments which were due. So he summons his lord's creditors on the sly, and there and then effects a drastic reduction of their debts. By this action he secures their sympathy and goodwill in the days soon to come when he would be out of a job. His action represented a still further act of robbery, but it was a clever one; 'in for a penny, in for a pound.' He might at all events be able to get away on this occasion where he had failed before. But once again his luck was out. This further delinquency reached his lord's ears. And angry though he must have been, yet he could not help admiring the ingenuity of a man who, when he had set his mind on a thing, did not let it drop; he was thorough up to the last. He was out for number one and nothing whatever, even impending dismissal, was to be allowed to get in the way.

Such, then, was the purpose of the story, rather a sordid one, you'll admit, but obviously told with a purpose. What was the lesson Christ wished to convey?

We praise the smartness of a thief who carries through a particularly daring robbery, or the cleverness with which a vendor of quack medicines palms them off on his audience; and in doing so we recognize certain good qualities without in any way approving of the end to which they are directed. So in this story Christ sets before us a man, who even though his whole life was a bad one, showed a wholeheartedness in his actions which the Christian might do well to emulate. Mammon was his master, and Mammon he served with the completeness of a slave. To this end he so worked that the money which had been the cause of his downfall was actually employed to bolster him up after his dismissal. As a man of the world he showed a singleness of purpose often lacking in 'the children of light.'

Now all this has a very pertinent lesson for us. For the more I have pondered over this lesser known Parable the more does it seem to me that our Lord lays His finger on one of the greatest weaknesses of us Christians to-day—a lack of thoroughness in our Christian life and profession. Here is a business man, keen, alert, directing every thought and energy to the task immediately in front of him. And then he is converted. He continues in duty bound to give the best to his business; but does he ever pause to think that Christ also makes a similar demand on his enthusiasm and perseverance and determination? Does not God's cause all too often have to be content with the leavings of a day wholly given to other things, if even that much? S. D. Gordon tells a simple story of a man prominent in the American business world, of fine old family and rare endowment, whose lasting monument is built into the structure of one of the world's great cities. But his prodigious tasks had brought him to the edge of his strength, and then he became conscious of factors he had not reckoned upon and of standards of value he had not recognized. The humble employee whose counsel he sought brought him into touch with Christ. Then came the radical readjustment of values, but with it the simple frank confession: 'I have spent my life on secondary things.' How many of us, even if the adjustment has come earlier in our lives, will have to make the same admission?

Or take another example, here is a mother giving as only a mother can to her children and home—and at times such as these, the giving is a far greater strain than most of us men realize—and then in a new way Christ comes into her life. Is she now as keen to help her children Christwards as she was to keep them well? Does she strive to have a home radiating Christ's influence as it radiated friendliness before? Or yet again, take a young person starting on his career, determined to get on and get to the top; is he as keen to see a corresponding advance in his spiritual life?

These are searching questions. For is it not true that in far too many instances the tendency, even after conversion, is to allow the spiritual still to occupy the second place? Or to put it another way, Christ is not regarded as making quite such far-reaching demands on life as secular interests do. Surely the whole implication of the Parable is that if a dishonest steward will make such efforts to serve himself, should not a Christian go all out in his endeavour to serve his Lord? As David Brainerd, the apostle to the Red Indians, wrote in his diary: 'Do not think it is enough to live at the rate of common Christians.'

Let us then accept no half-standards in our loyalty to Jesus Christ. Now of all times, when Mammon stands bare in all its naked ugliness, we cannot even contemplate serving God *and* Mammon. God asks for

all we have, and all we are

and only as we Christians yield ourselves wholly to Him will mankind realize that in the new world we seek to build our faith has that part to play which we claim for it.

TENTH SUNDAY AFTER TRINITY.

Everybody's Text.

BY PROFESSOR A. M. HUNTER, PH.D., D.PHIL.,
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'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.'—Jn 3^{16} (R.V.).

This has been called 'Everybody's Text.' There are texts in the Bible which are for ever linked with the name of a particular person, so that even to quote them is to recall the name of some great Christian hero. 'The just shall live by faith'—and we think at once of 'the solitary monk who shook the world.' Or, 'Lo, I am with you alway, even unto the end of the world'—and we think at once of Livingstone trudging indomitably to the music of this text through the heart of darkest Africa. But when we quote Jn 3^{16} no particular name comes into mind. For myself, when I hear it, I think of seeing it chalked in large letters on walls and rocks, up and down the land, by countless pious hands. Why do they choose this text before all others?

There are texts more obviously striking. There are texts whose literary beauty is greater. There are texts which, at first sight, carry a plainer message for Everyman in his pilgrimage. Wherein lies the appeal of Jn 3^{16}?

Surely it is because the spiritual instinct of multitudes tells them that here, if anywhere, is the heart of the Gospel. This text speaks to the condition of men as few others do. It is because, in their heart of hearts, men know that they are sinful and fallen creatures that this text makes its universal appeal. It is a text for everybody and for every occasion.

This is not to deny the literary splendours of the Bible. These are unchallengeable. It is not to deny that the Bible contains a treasury of wisdom well fitted to guide our erring footsteps through this world. This, too, is beyond all question. But weak and sinful men—and, that we are such, the radical wrongness of human affairs to-day abundantly proves—when they go to the Bible want more than fine literature or human wisdom—they can get that elsewhere, in Shakespeare, or many another. They want help from higher places. They want 'a Word from the Beyond for our human predicament.' They want the assurance that in all the sin and grief with which they are beset, God really cares for them—nay, has done something for this deep and radical disease of their souls.

It is just this message, this assurance, that St. John has written for them in words which time cannot wither or custom stale.

1. 'God so loved the world,' it begins. I doubt if we Christians ever wonder enough at the stupendous truth on which our faith is built—the love of God. Sometimes we sentimentalize over it, forgetting that God's love is holy love. Oftener, we simply take it for granted as something perfectly obvious. Yet the love of God is certainly not something self-evident. It is not a truth of natural religion. It is not a conclusion that any thinking man might reach for himself, say, by studying Nature. Indeed, not a few have been so impressed—or, rather, depressed—by Nature 'red in tooth and claw' that they have repudiated it altogether. No, if we believe in the love of God it is because we have stood at the foot of the Cross, and thence, as through a window, have got a glimpse into the heart of God or heard a voice saying, 'God loved like that.' Oh, if only some one would stab us broad awake to the splendour of this belief on which our faith is built!

2. 'God is love.' True, but that is not enough. Only love that proves itself in deeds is worthy the name of love. A man may protest his love for you in a hundred fine phrases; but if he never lifts his finger to help you when you are in trouble you will rightly suspect his love. Love must prove itself in deeds. Now, it is the very heart of the Gospel that God so loved us, all unworthy as we are, that He did something, something stupendous, something unspeakably costly to Himself.

'God gave. . . .' 'The aorist indicative' (that is, the past tense in Greek), says Dr. Baillie, 'is the New Testament's favourite tense. It is a tense that speaks of an action completed, of something that was done, and once for all.' 'God *gave*. . . .'

Gave what? Gave up His only Son, gave Him up to be born of a woman, to take our nature upon Him, to taste our griefs and temptations, and to die at last a felon's death upon a Cross, through and for our sins.

We try to fathom what that gift must have cost God; and, since we have no other way, we fall back on our poor human analogies. We think of Abraham offering Isaac, or of those who have given only sons in time of war. We think, maybe, of Sir Harry Lauder's story of New York in the First World War, of a little lad and his father walking the streets of the great city, and suddenly the lad spies a star cut in a window, and, asking an explanation, learns that the star means that that family has given a son in the War; and how, later, as the two come in the gloaming into the open, the little lad spies a single bright star in the evening sky, and with a child's flash of insight, that goes deeper than he dreams, cries

but, 'Look, Daddy, God must have given His Son too.'

3. 'That whosoever believeth on him should not perish. . . .' Note that word *perish*. Nowadays, we are apt to gloss over it. We have softened down the urgency of the Gospel. We have forgotten the tremendous alternatives with which it faces us—life or death.

I am not prepared to expound all that is implied in that word 'perish.' Time was when Christian preachers found it easy to bludgeon people into belief by awful threats of the doom that awaited them if they did not believe. It is a Christian instinct which forbids our speculating on the fate of all such. And yet—we dare not forget that Christ does say in solemn words that a man, by deliberately rejecting Him, may forfeit his chance of salvation. 'You seem, sir,' said Mrs. Adams to Dr. Johnson in one of his gloomy hours, when the fear of death and judgment lay heavy upon him, 'You seem to forget the merits of our Redeemer.' 'Madam,' said the honest old man, 'I do not forget the merits of our Redeemer; but my Redeemer has said that He will set some on His right hand, and some on His left.'

4. 'That whosoever believeth on him should not perish, but have eternal life.' What is eternal life? Not quite the same thing as 'everlasting life,' which deals in mere duration, which means simply 'going on and on.' Eternal life is life with a capital L, life of a new quality, life that is life indeed, life freed from the dominion of sin, life with the tang of eternity about it.

If you had asked St. John he would have said that this new kind of life is something we Christians may enjoy, in foretaste, even here and now. If you had asked him whence it came, he would have pointed you to Christ who came 'that they might have life, and that they might have it more abundantly.' If you had asked him how we might know that we had obtained it, he would have replied, 'Do you love the brethren?' So, if you ask me what eternal life is, what can I do but point you to a multitude without number who, like St. John, have found through faith in the living Christ, even in this present life with all its trials, a fellowship which transcends all earthly fellowships, a peace which this world cannot give, a love which impels them, like Saul Kane in the poem,

To brother all the souls on earth.

'All this, and heaven too' is eternal life. This is God's gift in the Gospel. This is the reason why He gave His only Son. Life that is life indeed, here and now; and, after death, the promise of all those blessed things which eye hath not seen, nor ear heard, nor heart conceived, which God has prepared for those who love Him.

ELEVENTH SUNDAY AFTER TRINITY.

The Measure of a Man.

BY THE REVEREND J. C. MORTON, CRESWELL, NEAR WORKSOP.

'Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.'—Eph 4^{13}.

What constitutes the perfect man? This question was once used as a suitable topic for a Discussion Group to which I happened to belong. I do not recall now the precise findings of the Group, though I do remember how partial and incomplete were the different views expressed. This I suppose is inevitable since most of us are influenced in our opinions by personal prejudices and predilections. Perfection you see is an unattainable ideal and is therefore difficult to describe. We may recognize it when we see it, though there is no guarantee of that if we may judge from the way the world received the one Perfect Man. Perhaps the best we can do is to attempt a picture of what we believe constitutes perfection. It will at best be nothing more than an outline though it ought to be possible to achieve that even if the details are beyond us.

What, then, constitutes the full measure of a man? Is the physical man the answer to the question? Without a body man is not man. Indeed when the body has been maimed so that the individual is but a pale shadow of what he was it is customary to describe him as being only half a man.

During the summer of 1948 some four hundred thousand people paid to see the Olympic Games in London. Here was physical man in the perfection of his being competing for the highest honours in the world of sport. Physical prowess and strength have always been an attraction and there is not one of us who does not admire these things.

All this, of course, is commonplace. But can we say that the physical man constitutes perfection? Surely man is more than a perfect body? If he were not how could he ever imagine himself to be more? The fact that he can think and consider the possibility of being more than body testifies that he is more. So the physical man is not the whole man, and those who concentrate on his development and perfection show how partial and incomplete their judgment is. The picture they draw is ill-balanced and one-sided and therefore essentially false.

What constitutes the full measure of a man?

Is the psychological man the answer to the question? Of the many words which the comparatively new science of psychology has made popular for us perhaps one of the most important is the word integration. It means to make whole or complete, to have all the parts functioning harmoniously and together. So that an integrated person is a person who has got himself together and is a unity of function. Now the aim of all psychological teaching is to produce men of this type. Men like Paul, for instance, who could say, 'This one thing I do,' and then spend his life pursuing that solitary aim. Men like Mr. Winston Churchill who all his life has felt himself destined to fulfil a particular purpose in the world, and then spent his years in preparing himself for it.

It would seem, then, that in the psychological man we have the complete man, the man who is an organized whole. But the solution to the problem is not as simple as all that. The point is, as Dr. Fosdick has reminded us, that integration is strictly a psychological process and does not necessarily produce ethical results. From a psychological point of view Napoleon was an integrated personality. He was an organized self, a functional unity. But from a moral point of view he was not what you would describe as a paragon of virtue. And there is not much point in making powerfully organized individuals if they proceed to turn the world upside down after you have done so. So the psychological man is hardly the answer to the question.

What, then, constitutes the full measure of a man? Is the economic man the answer to the question? This is the hope that is held out to man to-day and how brightly it burns. Once he has subdued the earth and won the fruits thereof for his toil; once he has put an end to the age-long class war whereby the masses are exploited by the few then will he enter into the classless society where economic security and bliss will be assured. Of course it will take time, and there will be setbacks and disappointments and failures; but there is no doubt about the goal and the path is clear.

The assumption is, of course, that man is wholly a child of Nature with primary physical and material needs. But that assumption is false, for man is more than a child of Nature and his economic desires are more than the satisfaction of his hunger. Man is above Nature and knows himself to be above it, else how could he subdue it and make it serve his purpose in the way he has? And if he is wise he will recognize that his economic desires are subtly mixed up with his lust for power and ambition. As Dr. Reinhold Niebuhr has reminded us, a man's house is not merely his shelter to which he can retire in security and ease. If it is just that why is it that so many of us long to build bigger and better houses and compete with each other for the best results? A man's house you see is more than just shelter. It is an expression of the man himself, of his power and prestige, and of his position in the community. To make men economically secure and contented is not going to produce a race of new beings, for when you have done that they will still, as Niebuhr puts it, 'fight as desperately for power and glory as for bread.' So, you see, the economic man is not the answer to our question. Here again the picture is one-sided and incomplete.

But supposing we put these different views together. Will they complete the picture? There is no doubt that man is compounded of these different elements. He is a physical being with acute bodily needs and with a mental and emotional life that is highly complex and sensitive. But even so the picture is not complete. There is still something missing. There are rare occasions when by way of mental relaxation I like to build up a Jig-Saw puzzle. When assembled the different pieces are so carefully interlocked and tightly fitted that the whole will hang together to form quite a creditable picture. But if you take out just one piece from the centre then not only is the picture incomplete but the remaining pieces will not hold together. The system of interlocking is broken and the whole thing will disintegrate and fall apart.

Now that is just what will happen if we try to form a complete picture of man out of the material we already possess. We have not as yet found the centre piece, and whatever may be said in favour of the rest of the pieces they simply will not hold together alone. For man is more than a body and mind and a bundle of desires. He is also a soul. And the picture cannot be completed until you put at the centre of it the religious man: the man who was created in the image of God and made to commune with Him. His full measure is realized not in traffic with the things of time and sense but in the fact that he can think God, be aware of God, talk with God, and find in this communion the inspiration of his life. And his standard of reference is always to be found in the one Perfect Man. As the Apostle Paul has put it: 'Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.'

And yet it is not enough to claim the Perfect Man as a standard of reference only. He is more than that. He is also the means of attainment. The long story of religion is the story of man seeking the fullness of his stature; the story of man offering a multitude of sacrifices to strange and unknown gods in a vain endeavour to repair the nature broken by sin until in the fullness of

time the Perfect sacrifice was made through which the attainment of his stature became both a possibility and a fact. And nothing more is expected of man now than an act of faith to believe that the Perfect Man has done something for him he cannot do for himself. Nay, perhaps there is just one thing more, faith to accept what has been done and to know there is always at his disposal a completing grace.

There is an old story told of Thomas Aquinas standing before the Crucifix and thinking himself alone hears himself addressed by the Figure on the Cross. 'Thomas, thou hast written well of Me. What wilt thou have?' And Thomas answered: 'Lord, give me Thyself.' He might have asked for anything—for learning, for position, for wealth. But no. He asked for that which would enable him to realize his full measure as a man. He asked for the measure of the stature of the fullness of Christ.

I know there are those in the world to-day who would explain all this away as some form of delusion or unconscious rationalization: but when it is all explained away the reason for it still exists, and the reason is that man is incurably religious. Eternity is at the heart of him; and it is this inescapable fact overlaid though it may be by gross materialism that finally silences the voice of sceptic and of cynic. Try as he might man cannot escape that supernatural reference. It is for him a permanent embarrassment and a challenge; a stern reminder that the full measure of his being is not here but yonder, in the measure of the stature of the fullness of Christ. In Him the picture is complete; the different parts are drawn together and held fast; and the glory of the Lord illumines the whole with a radiance not of this world before which man can only worship and wonder.

Twelfth Sunday after Trinity.

The Quisling Spirit.[1]

'A man's foes shall be they of his own household.'—Mt 10[36].

The strongest citadel can easily be captured from within by enemies who masquerade as friends. A policeman who is a law-breaker is a greater threat to social order than a gangster. A soldier who stealthily undermines discipline does a greater disservice to military effectiveness than an open deserter. A nation riddled with fifth columnists is at the mercy of a foe, even if that foe has inferior striking power. This type of attack, the infiltration of the enemy's lines by the skilful use of propaganda, has become one of the recognized and most effective weapons in modern warfare. 'A man's foes,' says Jesus, 'shall be they of his own household.' In the Christian Church the people to be jealously watched are not the avowedly hostile, but those within its own ranks who undermine its morale.

'A man's foes shall be they of his own household.' In their original setting these were cautionary words, addressed by Jesus to His disciples on the eve of an evangelistic campaign. He warns them against the divisive effects of their message. The higher standards of life they would introduce would come into open conflict with the conventional ones already in currency. The results would be disconcerting and even painful. A part of the cross they must bear, if they were to be true to the gospel, was to risk the hostility of those whom all the ties of blood and friendship tended to unite. Such was the original setting of this saying of our Lord's, but like all His sayings it enshrines a principle which is capable of extension to other and different spheres. A very obvious application of the truth of this text is to the sphere of Church life, where the battle for the faith is fought on two fronts, the open attack of the enemy without, and the subtler and more deadly thrust of the enemy within. Consider, then, three of the commonest types of quislings within the Christian Church with which experience has made us familiar.

First of all there are the baptised worldlings, who, while they are in the Church, are not of it. They have moved away from their solemnly plighted vows and covenants and are recreant to the spirit of the Christian fellowship. The goods they value are not the gifts of the gospel, such as peace with God and spiritual power, but rather solid material things, like pleasure, power, and pelf. They have the form of godliness, but in life they deny its force. When the testing time comes, and the enemy is at the gate, like Demas they forsake the good cause, and openly join the ranks of those to whom they properly belong, having all the while, in their secret hearts, loved this present world.

The second type of quisling is a foe of a subtler order and one more difficult to sketch. Perhaps the most general way of describing him is to say that he is characterized by the *spirit of sloth*. Only it ought to be noticed that the use of this word here carries with it more serious implications than mere laziness. The Schoolmen of the Middle Ages listed sloth as one of the seven deadly sins. The thing they had in mind when they used this word was rather spiritual torpor than physical

[1] Abridged from *So Fight I*, by the Rev. Robert Menzies, D.D. This volume of outstanding sermons was reviewed in the May number.

indolence. Accidia or accidie (to give it its recognized name) is a kind of smoke haze which hangs over the soul, blotting out God's sunshine and God's grace, darkening all the spiritual horizons of life, and congealing the warm currents of feeling. Bishop Paget, in a brilliant introductory essay in his book, *The Spirit of Discipline*, has this among other discriminating things to say about it. 'Accidie is the dull refusal of the highest aspiration in the moral life; the acceptance of a view of one's self and of one's powers which once would have appeared intolerably poor, unworthy, and fainthearted; an acquiescence in discouragement which reaches the utmost depth of sadness when it ceases to be regretful; a despondency concerning that goodness to which the love of God calls men, and for which His grace can make them strong.' This state is generally accompanied by sullenness and extreme irritability, which has a tendency to develop suicidal tendencies. It is a striking fact that most of the suicides in the Middle Ages occurred in the monasteries.

These symptoms of spiritual disease are not taken seriously by the modern man, because they are regarded too lightly as merely the fruit of monastic isolation. Yet a padre in the Army recently read to a group of soldiers a description of this disease, written long ago by one named Cassian, an acknowledged expert on this subject, and he was rather surprised to hear them confess that it was an exact replica of their personal experience. It may be freely conceded that in this age of objective healthy interests the extreme morbid form of accidie is not likely to be reproduced. Still, in its more general and diffused forms it remains an abiding threat to the Church's life and witness. Who is not familiar with that heavy torpor of soul that is completely deficient in any form of vital energy? There are multitudes in all our churches who are convinced of the rightness of the Christian cause, feel the necessity for energetic action, but seem incapable of making the necessary effort 'to build the deed above the deep intent.' They suffer from what R. L. Stevenson calls 'the malady of not wanting.' All the hopeful aspects of the gospel, its precious promises, its energies and enduements, its gifts of peace and power, strike no vibrating chord in their being. They lack the power to respond to spiritual stimuli. They are mere lookers-on at the stupendous and critical drama that is being played out before their eyes, and take no part in influencing the course of its decision.

The defeatists are the third type of quisling. 'No army,' said Mr. Lloyd George, 'can march on a retreating mind.' No ship can keep afloat if the hold is filled with water. No Church can hope to conquer if its key posts are manned by water-logged souls, if the rank and file of its members are obsessed by a defeatist psychology. Such a pusillanimous spirit is completely alien to the whole genius of the gospel. 'For God has not given us a spirit of fearfulness, but of power and love and discipline.' He has given us the promises and powers of the gospel, and 'greater is He that is for us than all that can be against us.' The Early Christian Church wrested its triumphs from the jaws of defeat, because it believed in its gospel and refused to acknowledge defeat. 'Nay, in all these things,' cried Paul, 'we are more than conquerors through him that loved us.' This is the genuine Christian spirit, and when we deny this spirit, as we do when we face our problems and tasks as if our strength were unequal to their demand, we are simply playing into the enemy's hands and betraying the Christian cause.

To those three classes we are justified in attaching the opprobrious epithet of fifth columnists. No Church can maintain its attacking power, if its front is infiltrated by the uncommitted, the slothful, or the fearful. For the recovery of its power of evangelism those foes must be eliminated or converted into friends. For the first class we prescribe an end to divided loyalty, a purging of the heart of its dross of worldliness and a return to the love of its first espousals. For the second class we offer a fresh vision of 'that strange Man on the Cross,' of the Saviour whose love for men was so passionate, His zeal for their salvation so quick and eager, 'that it blossomed and burst into a rage to suffer for mankind.' For the third class we recommend a fresh girding of the loins of the spirit, a rebirth of faith, and a new awareness of the heavenly resources at their disposal. Each must rally his soul to the challenge of three mighty inescapable convictions—the peerless worth of the gospel itself, its compelling constraints, and the certainty of its ultimate triumph.

THIRTEENTH SUNDAY AFTER TRINITY.

Spiritual Insight.

BY THE REVEREND JAMES MUNN, M.A., DUNDEE.

'God hath revealed them unto us . . . the deep things of God.'—1 Co 2^{10}.

As we crossed from Kingston to Miami our plane dropped down to the aerodrome at Camabuey in the heart of Cuba. Like the rest of the forty passengers, we strolled into the Reception Hall and drifted over to the counter of the shop. There, however, we quickly realized that we had neither the language nor the currency of Cuba, and so while others bought and sold, we stood outside all the life of the place.

We visited the radio station for Jamaica and there the young engineer conducted us enthusiastically round his machinery-switches, dials, dynamos. Everywhere we went he talked incessantly. But to me following politely at his heels this was all an unknown tongue, and I knew that here again I remained an outsider.

No doubt we can manage to get through life without Cuban currency and without top-grade wireless; but unless we can reach some inside knowledge of what God is like, what He is doing and saying, what He means for the world and for us, then we shall certainly feel left out from a realm which is quite vital and to which we know we ought to belong. For well we are aware that there is another side of things. The loud brilliance of this world, the scramble to get and gain, the parade of success, these are so painfully real and obvious. Yet, when all is said and done, we vibrate to the touch of intuitions and instincts which cannot be silenced. There goes a man who has robed himself in the glory of his success; and yet he will be driven to admit that he is mocked by his own failure and poverty! 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' And how shall he comfort himself if he knows that he has lost the key to the unseen world, has lost the power to listen in for God, and the capacity to walk in a secret garden? Emerson wrote of Edward Gibbon: 'The man had no shrine, man's most important possession.' Lacking that sense of spiritual reality, life is a thing of three dimensions only; but it is the fourth which gives significance to all the rest.

1. *What gave its authority to the life of Christ, if it was not, in part at least, His spiritual insight?* Men listened to Him as He spoke on the Mount. He challenged them to Christian living; He declared the clear duty of a Christian; He asserted the sanctions of the soul; and then we read their reaction, they 'were astonished . . . for he taught them as one having authority, and not as the scribes.' Another day He encountered in the Temple a man with an unclean spirit, and in a moment, with an imperious command, He turned the evil thing out of its victim. 'And they were all amazed saying, . . . What thing is this? . . . for with authority commandeth he even the unclean spirits, and they do obey him.' Yet again He sat in the Temple teaching in His last week at Jerusalem, and to Him came the chief priests and elders asking, 'By what authority doest thou these things? and who gave thee this authority?' Authority! This was the feature which gripped every one who heard Him; for whether they were dismayed or delighted, they were face to face with a man who *knew*. This man did not venture a suggestion or quote an opinion. He Himself had penetrated far ben. He was in touch there with the powers of the unseen. This man owed His authority not to His rhetoric or to His learning, but since so clearly He had a spiritual force, spiritual sincerity, spiritual truth, He had the right to speak. And as He spoke to them, something in these human hearts, which had waited long for authentic tidings of unseen realities, leapt up with a shout of acknowledgment and recognition.

2. *Is not this the very point at which we meet the fundamental conflict of our day*, the major conflict in which every other one is swallowed up? After we have emerged from the dust of economics and politics we still have to face the question, do we cast our vote for a spiritual interpretation of life, or for a material one? Do we believe that there is more in this existence than meets the eye?

Old Lucretius, writing *On the Nature of Things*, built with suspicious deftness and insistence a philosophy which left no room for God. The universe, he maintained, was an invigorating study well within the comprehension of any first-class brain. But at the same time in all the best literature and in most of the philosophy of his day you come on a haunting appeal for a clue, any clue, to the riddle of life. Beyond men's most piercing gaze, beyond their fullest culture, they felt living facts and forces which kept beating against their finite brain and soul. But what were these saying? And why would they not leave men alone? And how could a man break through from his uneasy twilight groping into a world of firm certainties and radiant truth?

It took Paul to answer that cry with a spiritual interpretation of things. 'This restlessness, this tension and unfulfilled yearning, this ceaseless torment of your aspirations—what are these but the pain of waiting for a new sort of world with new sort of men, a world where men will live as sons of God, kinsmen and partners in His infinite purposes and powers?'

Either you must choose to read the happenings of to-day in the 'light' of that soulless, defiant atheism, which is so old-fashioned and in which you will detect little kindness and less hope. Or else you will affirm that the tragedy and the valour of life have meaning; that they lead somewhere; that they are caught up in a Divine Intention; that these experiences of ours are not senseless fragments swirled around in a careless moment of time! Back of everything that comes to us is the mind of God, the heart of God, the hand of God! Wordsworth recalls a little child far inland listening with a shell against her ear and hearing, as it seems, the roar and thunder of the distant ocean. So if we listen in to the universe with faith in the

reality of the Unseen, we are not met with silence. We do catch

> Authentic tidings of invisible things;
> Of ebb and flow, and ever-during power;
> And central peace, subsisting at the heart
> Of endless agitation.

This is what we are after—Spiritual Insight.

3. *How are we to get it?* Must we wait and shiver till one of the bright shining ones calls back to us tidings of what he has seen? We will not all have the vision of John in Patmos, who gazed on the splendid and terrible mysteries of God. We cannot all be caught up, as Paul was, into a third heaven, and hear unspeakable revelations. But if Christ our Lord said to us, 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you,' then even in this quest for spiritual insight we may have hope.

It will require *simplicity of heart.* You cannot storm your way into His secret, armed with gleaming education or counting on your reputation or success. Once Christ, looking up to His Father, said in effect, 'I am very thankful that these things have been hidden from the sophisticated and the shrewd, and made plain for the innocent and the simple.' The price of this insight has to be paid in the currency of childhood; or else you will not buy at all.

It will demand *discipline in living.* A man of gross appetite has small chance of holding his place in a mountaineering club. He has put himself outside that. A woman who spends her every penny on complexion and on dress need never expect that the realm of great music will be her bit of country. Mountains and music demand discipline in living. And if we are to see with clear eyes the spiritual side of things we too must train ourselves. The reading that you choose regularly, that will matter; your daily prayer, that will help; your solitary tryst with God, that will lift you up; your deliberate self-denial, that will prepare you. *Per ardua ad astra.* It is only by the hard way that you come to the highest.

Above all, it will take *reverence.* Who was it who said, 'Even for our terrestrial maps we need to take celestial bearings'?

Certainly if we are to make sense of our experience and our times it will not be done by judging them by the one candle-power of our own wisdom. 'In thy light shall we see light.' It takes the light of the Father's love and purpose to flood the landscape of earthly things. For how shall the flippant mind ever penetrate to the great things in man and in God? Or how will the shallow heart ever dare the deeps of life's mysteries? But reverence is the beginning of wisdom. The man who is not ashamed to kneel and listen and worship, he will learn, and he will see.

Parallels between the Pauline Epistles and Q.

By the Reverend A. W. Argyle, M.A., B.D.(Oxon), Gerrard's Cross, Bucks.

The aim of this article is to consider some parallels between passages in the Pauline Epistles and sections of the Gospels of Matthew and Luke which may be confidently assigned to Q. For this purpose our consideration will be confined to those Epistles which are indisputably Pauline, and will not include Ephesians or the Pastoral Epistles. It will be submitted that the resemblance between material in some of St. Paul's Epistles and material in Q is sufficiently striking to justify the conclusion that Paul was in touch with the oral tradition behind Q, and that some, at any rate, of the Logia of this oral tradition had already reached a stage of definite arrangement, such as we find preserved in Luke rather than in Matthew. For it will be shown (1) that certain passages in 1 Corinthians and one in 1 Thessalonians, which resemble material in Q, find their corresponding texts in Lk 10^{1-22}; (2) that the various passages in Romans which recall Q sayings find their corresponding texts in Lk 6^{27-49}. These two facts can hardly be described as mere coincidence.

I.

(*a*) 1 Co 1^{18-29}; cf. Lk 10^{21-22}, Mt 11^{25-27}. The general thought is the same both in the Pauline passage, and in the much shorter Q passage: God reveals Himself, not to the worldly wise, but to the simple and humble, through Christ alone. The resemblance concerns the general thought rather than the actual words but there is a notable similarity between Paul's, εὐδόκησεν ὁ Θεὸς (*v.*[21]) and Q: ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου (Lk 10^{21}=Mt 11^{26}).

(*b*)

1 Co 9^{13-14}.	Lk 10^{7}.	Mt 10^{9-11}.
Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.	And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.	Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

Paul is defending the right of Christian preachers to maintenance as a reward for their preaching. In claiming our Lord's authority for this right, he is clearly alluding to our Lord's Mission charge which stood in Q.

(*c*) 1 Co 10[27].	Lk 10[8].
If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatever is set before you, eat, asking no question for conscience sake.	And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

Matthew omits the permission to eat whatever food is offered. This omission is probably due to his Judaistic bias.[1] The resemblance between Paul's *πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε* and Luke's *ἐσθίετε τὰ παρατιθέμενα ὑμῖν* is very striking.

(*d*) Before we leave Lk 10[1-22] we will consider another Pauline passage which finds a parallel here:

1 Th 4[8].	Lk 10[16].	Mt 10[40].
Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.	He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.	He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Paul and Luke both use the same word 'reject' (*ἀθετεῖν*).

There can be no doubt that Paul was thoroughly acquainted with our Lord's mission charge, and approximately in the form in which it eventually stood in Q. Was the charge recited to Paul and Barnabas by those of the Church at Antioch who, led by the Holy Spirit, ordained and commissioned them for their missionary labours? (Ac 13[1-3])

II.

We will now turn to consider the parallels between the Epistle to the Romans and Lk 6[27-49], together with the corresponding verses in Matthew, which are rather more scattered.

(*a*) Ro 2[1-3].	Lk 6[37].	Mt 7[1-5].
Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. . . . And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?	And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned. Lk 6[41-42]. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, etc.	Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, etc.

[1] Cf. Mt 10[5-6. 23b].

It must be admitted that Paul's emphasis is slightly different from that in Q. Whereas Jesus is rebuking men for judging others, when they themselves are sinful, Paul is rebuking men for practising the vices which they condemn in others and for which they themselves will be condemned. Nevertheless the general background of thought is the same; all men are sinners and none can afford to sit in judgment on his fellows. There is little doubt that in the Pauline passage we have a reminiscence of this part of the teaching of Jesus as handed down in the oral tradition behind Q.

(*b*) Ro 2[13].	Lk 6[46-49].	Mt 7[21-29].
For not the hearers of a law are just before God, but the doers of a law shall be justified.	And why call ye me, Lord, Lord, and do not the things which I say? etc.	Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, etc.

Here the general thought is the same: the test of sincerity in religion lies in action. The wise man is he who not only hears, but does.

(*c*) Ro 2[19-21].	Lk 6[39].	Mt 15[14].
. . . Art confident that thou thyself art a guide (*ὁδηγόν*) of the blind, a light of them that are in darkness, . . . thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?	And he spake also a parable unto them, Can the blind guide (*ὁδηγεῖν*) the blind? shall they not both fall into a pit?	Let them alone: they are blind guides (*ὁδηγοί*). And if the blind guide the blind, both shall fall into a pit.

Paul is rebuking the sinful Jew who claims to be a 'leader of the blind' (*ὁδηγὸν εἶναι τυφλῶν*). According to Matthew, Jesus calls the *Pharisees* 'blind leaders of the blind' (*τυφλοί εἰσιν ὁδηγοὶ τυφλῶν*). The Lucan context, however, does not restrict the reference to the Pharisees, but gives it a general application, making it part of the Sermon on the Plain, and, like Paul, placing it in conjunction with the remarks on judging. This passage of the Epistle to the Romans suggests that the Lucan context is more primitive than the Matthæan. We can see here a close resemblance both as to thought and as to phraseology between Paul's words and the Q passage.

(*d*) Ro 12[14].	Lk 6[27-28].	Mt 5[44].
Bless (*εὐλογεῖτε*) them that persecute you (*τοὺς διώκοντας*); bless, and curse not (*μὴ καταρᾶσθε*). Cf. Ro 12[20. 21].	Love your enemies, do good to them that hate you, bless (*εὐλογεῖτε*) them that curse you (*τοὺς καταρωμένους ὑμᾶς*), pray for them that despitefully use you.	Love your enemies, and pray for them that persecute you (*ὑπὲρ τῶν διωκόντων ὑμᾶς*).

In the words *εὐλογεῖτε* and *καταρᾶσθε* Paul seems closer to Luke, whereas in *διώκοντας* he seems closer to Matthew. The general resemblance,

however, is one of thought rather than of words. The really significant point is that Paul is still drawing upon part of the teaching of Jesus which clearly stood eventually in Q, and which all occurs within the same Lucan context.

It is surely a fact both of interest and of importance that the ethical teaching of *Romans* should draw so consistently upon Q material found in Lk 6^{27-49}, and that, in particular, Lk 6^{37-49} should be almost entirely covered by parallels in Ro $2^{1-3.\ 13.\ 19-21}$. When we add to this fact the parallels between Paul and Lk 10^{1-22}, we cannot help thinking that we are not dealing with accidental coincidences. Nor are the similarities such as to suggest literary dependence of Luke upon Paul, but rather such as to imply that Paul's mind was steeped in the oral tradition of our Lord's ethical sayings, grouped together as we find them in Luke and as we may infer they stood in Q.

Contributions and Comments.

E. J. Goodspeed's Theory Regarding the Origin of Ephesians.

I WELCOME the comments of the Rev. C. F. D. Moule on my article on 'Goodspeed's Theory Regarding the Origin of Ephesians.' Owing to limitations of space, much was omitted that might usefully have been included, and some conclusions were baldly stated, instead of being argued.

Mr. Moule by his two points in favour of Goodspeed's theory helps to repair some of the omissions, and by his other criticisms he rightly calls for arguments to support some unproved affirmations.

For the claim that the word σῶμα is used in Eph 4^{16} to mean Church whereas in Col 2^{19} it means the Cosmos, I must refer readers to Dibelius's Commentary *An die Kolosser, Epheser, An Philemon*, 63, where the point is argued in detail.

It will be well for me to use what space is permitted here in dealing with my claim that the significance attached to the words πλήρωμα and μυστήριον in Ephesians is so different from that in Colossians as to make it unlikely that they came from the pen of the same writer at the same time. For on the basis of Pauline authorship I believe it can be shown that these two writings were written and despatched together.

πλήρωμα.—This word occurs twice in Colossians, four times in Ephesians and six times elsewhere in Paul's letters. Apart from Colossians and Ephesians its use is without theological significance. In Colossians, however, it is used in a new and daring way to give inspired utterance to a fundamental truth of the Christian faith. By means of it Paul declares, and repeats his declaration, that the sum total of the Divine character inhabited the human personality of Jesus (Col 1^{9}, 2^{9}). It is one of the clearest and most satisfying affirmations of what we mean by the 'Divinity of Christ.'

If Ephesians was written by the same man at the same time, we should expect that where πλήρωμα is used again, especially if the same general context of words is reproduced, something of this same significance would be attached to it. But this we do not find. In Ephesians it is used differently. At 1^{10} it expresses 'the fulness of the times.' In 3^{19} it is stated to be the goal of Christian people to 'be filled unto all the fulness of God.' In 4^{13} it should be our purpose to attain unto the 'measure of the stature of the fulness of Christ.' In 1^{23} it is usual to interpret πλήρωμα as being in apposition with 'church,' with the result that the Church is declared to be the 'fulness of him that filleth all in all.' Mr. Moule has claimed that it is at least 'arguable' that it should be understood as in apposition to αὐτόν which stands twelve words earlier, and therefore may be interpreted as expounding the significance of Christ. If so, it is true that this verse is brought into line with the usage of πλήρωμα in Colossians. But quite the most natural way to interpret πλήρωμα in this context is as in apposition to σῶμα, the nearest noun in the same case.

The novel and illuminating meaning given to the word in Colossians is therefore not reproduced in Ephesians, but quite other meanings are attached to it. Nor is this the only difference. In Colossians the use of the word is clear and precise. In Ephesians it is both vague and obscure. It is most difficult to believe that Paul, having written Colossians, turned immediately to the writing of Ephesians, and used this word four times without once applying it vividly and decisively to the proclamation of the same great truth.

μυστήριον.—In the earlier letters of Paul we find that μυστήριον is used to mean some 'problem' or 'perplexity,' or some purpose of God which is wholly or partially hidden. There is no consistent significance in the use of it. What we find in

Colossians is, therefore, all the more impressive, for here we are confronted with a great development in the meaning of the word. The most noticeable fact is that in each of the three contexts (two of the four instances occur in one context, Col 1^{25-27}), it is expressly equated with Christ Himself, and in two of them it is also identical with λόγος θεοῦ.

In Col 1^{26-27} the word appears in a context which is affirming that Christ and His gospel are now operative among the Gentiles, but there is no emphasis on this aspect. Indeed the author seems to hurry past it toward the new thought that dominates his mind. This 'new thought' about the meaning of μυστήριον is well expressed by E. F. Scott: 'What the secret consists in is now explicitly stated: "Christ in you, the hope of glory."' 'The mystery of God, hidden from all eternity and now revealed, is the indwelling of Christ in His people, whether Jews or Gentiles.' In 1^{25}, however, μυστήριον is in apposition to λόγον Θεοῦ, and then in 1^{27} is identified with Χριστὸς ἐν ὑμῖν. This equation, therefore, emerges: ὁ λόγος τοῦ Θεοῦ = τὸ μυστήριον = Χριστὸς ἐν ἡμῖν.

The study of Col 2^{2} is complicated by some doubt about the correct reading, punctuation, and grammatical construction. The most commonly accepted opinion is that the best reading is: τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ and Χριστοῦ should be understood as in apposition to μυστηρίου. This interpretation at any rate accords with the express statement in Col 1^{25-27}. So once again we find the equation: τὸ μυστήριον = Χριστὸς.

In Col 4^{3}, τὸ μυστήριον is closely related, though not explicitly identified with τοῦ λόγου, and the phrase τὸ μυστήριον τοῦ Χριστοῦ is used. In view of the two preceding passages it seems certain that E. F. Scott is right when he translates this phrase as 'the mystery consisting in Christ.' So this passage too gives support to the same equation.

This is the evidence on which I claimed that in Colossians μυστήριον is 'equated with Christ, the Word of God.'

This is the characteristic meaning of the word in Colossians, and, compared with Paul's earlier uses, it is a new and remarkable development. Clearly Paul himself feels that this is so, for he affirms it three times. For the time being it is the dominant feature of his thinking.

If Ephesians were also from his hand, written at the same time as Colossians, we should expect to find some echo of this significance when the word was used again. But we look in vain in the three contexts (1^{9} 3^{4} 5^{32}) for any trace of it. Here the meaning of the word is not only different (though partially related), but, as with πλήρωμα, lacking in precision and clarity.

If we may assume that a long interval separated Colossians from Ephesians, these variations are not such as to demand a difference of author, but they are such as to raise serious doubts about the authenticity of the claim that both letters were written *at the same time* by the Apostle Paul. And it is very doubtful if Ephesians can be regarded as Pauline on any other supposition.

C. L. Mitton.

Nottingham.

The Messiah in the Testament of Levi xviii.

The purpose of this note is to call attention to a pregnant phrase in the well-known Messianic Hymn in *The Testament of Levi*, ch. 18, namely, the words 'as from Abraham to Isaac' (v. 6).

The passage in which they occur reads (the translation is that of R. H. Charles):

The heavens shall be opened,
And from the temple of glory shall come upon him sanctification,
With the Father's voice as from Abraham to Isaac.
And the glory of the Most High shall be uttered over him,
And the spirit of understanding and sanctification shall rest upon him [in the water].

The bracketed words alone were regarded by R. H. Charles as Christian in origin (they occur in one MS only, *e*): otherwise we have to do with a Jewish Hymn of Hasmonean times, *c.* 109–108 B.C. If the passage is pre-Christian, then it 'may . . . have helped to mould the baptism narratives (in the Synoptic Gospels) into their present form.' [1]

Charles's main contribution to our understanding of the verses consists of a far-fetched theory that the Messiah who is thus addressed by a divine voice is none other than John Hyrcanus, about whom Josephus has a story that a *bath qol* revealed to him as he was sacrificing in the Temple that his sons had won a notable victory over the armies of Antiochus Cyzicenus.[2] Mr. Beasley-Murray has had no difficulty in pointing out how little connexion, if indeed any, the passage in Josephus has with that in *The Testament*.[3]

[1] C. K. Barrett, *The Holy Spirit and the Gospel Tradition*, 44.

[2] *Ant.*, XIII. x. 3.

[3] 'A Study of the Two Messiahs in the Testaments of the Twelve Patriarchs,' in *The Journal of Theological Studies*, xlviii. [1947] 189 f.

The five words 'as from Abraham to Isaac' receive no comment, and Charles does not appear to have asked the question, What did Abraham say to Isaac on the one occasion in Scripture where he addresses him, namely, Gn 22^{8}? 'And Abraham said, My son, God will provide himself a lamb for a burnt offering.' Abraham, in uttering these words, and in then proceeding 'to the place which God had told him of,' is acting under the compulsion of a divine command: 'And he (God) said, Take now thy son, thine only son Isaac, whom thou lovest [LXX *τὸν υἱόν σου τὸν ἀγαπητὸν ὃν ἠγάπησας*], and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of' (Gn 22^{2}).

There can be no doubt that the voice of the Father to His Messiah in Levi 18, *a voice like Abraham's to Isaac, is the voice of parental authority calling for the obedience of a beloved Son to the point of complete readiness to offer Himself in Sacrifice.* The allusion to priestly sacrifice is natural in *The Testament of Levi*, but it is to that kind of Sacrifice about which we read elsewhere in the New Testament only, in particular in the Epistle to the Hebrews. The thought of Is 53^{7} may not be far from the author's mind. The words are as unmistakable in their allusion as is the deliberately composite quotation in the Synoptic story of the Baptism, where the Son, the Messiah of Ps 2^{7}, is also the One in whom God is well-pleased (Is 42^{1}).

It may be in view of this that we ought to regard Levi 18 as entirely Christian. If, on the other hand, the poem is Jewish and pre-Christian, then we have a valuable piece of evidence for the existence in pre-Christian Judaism of an idea which later developed into a central Christian doctrine. The verses would also supply a background in Jewish thought for the declaration of the Baptist in the Johannine parallel passage to the Baptism story of the Synoptics, 'Behold the Lamb of God' (Jn $1^{29.\ 36}$).

MATTHEW BLACK.

Leeds.

Theology and Literature.

I WAS interested, on reading the excellent article on 'Theology and Literature' in your March [1949] number, to learn that neither John Oman nor your contributor, the Rev. Roy McVicar, M.A., had heard anybody deplore the neglect of literature in training men for the Ministry. In 1851 the late Rev. Principal Lewis Edwards of Bala College, a D.D. of Edinburgh University, and one of the greatest pupils and admirers of Dr. Thomas Chalmers and 'Christopher North,' wrote an article on Goethe in the Welsh Review, *Y Traethodydd* (a Review started in 1845 on the pattern of *Blackwood's Magazine*, and still going strong), and wrote to this effect: 'Our readers know that we regard Theology as the queen of the sciences. But we feel also that theologians should not shut themselves up, like monks, from the world which lies around them, because that cramps their minds and makes them weak and unhealthy. . . . The theologian should acquaint himself especially with the history of the literature of the world and with the works of the greatest authors, ancient and modern.' In 1875 he confessed that he found it difficult to leave Shakespeare and Milton to go to his sermon.

However, Lewis Edwards never failed to preach the importance of good literature for the minister during his fifty years (1837–87) as Principal of Bala College.

T. LLOYD EVANS.

Morriston, Swansea.

A Note on Romans xii. 21: *μὴ νικῶ ὑπὸ τοῦ κακοῦ.*

CANNOT *τοῦ κακοῦ* here be taken as masculine instead of the generally accepted neuter? Grammatically the use of this preposition with the genitive to denote the instrument rather than the agent is, according to Liddell and Scott, confined to Herodotus and Attic writers; moreover, the verbs employed seem to be verbs expressing emotion or state of mind, as *διάκεισθαι, χαλεπῶς ἔχειν*. The nearest parallel to our text is from Herodotus, *ὑπὸ κακοῦ ἀγρυπνίῃσιν εἶχετο*. Exegetically, too, the rendering 'Be not overcome of the wicked one' suits the context, if the 'wicked' is the 'enemy' of the previous verses—some fallen persecutor, whom the believer is to receive with kindness, and thus avoid being 'overcome' by the foe who had failed to win by terror. It is also in consonance with *τῷ ἀγαθῷ*, if here, too, the masculine (which is sometimes suggested) be accepted: 'overcome in [the power of] the Good the evil thing.' On this view the change from the masculine adjectives to the neuter will be intentional: the Christian's enemy is a person, his helper is a Person, but his aim must be to defeat not his human enemy, but the evil which is found in the Christian and his persecutor alike.

SPENCER ROBERTON.

Ilminster.

Entre Nous.

Bishop Grundtvig.

The series of books on 'Modern Christian Revolutionaries', which Messrs. James Clarke and Co. are issuing under the general editorship of Mr. Donald Attwater, is a series whose interest and whose value far exceeds their size. One of the newest of the series is *Bishop Grundtvig: A Prophet of the North*, by the Rev. E. L. Allen, M.A., Ph.D., D.D. (4s. 6d. net). Grundtvig was a Dane whose long life extended from 1783 to 1872. Something of the influence he had on his contemporaries may be seen from the curious fact that his title 'Bishop' was conferred on him not because he was ever bishop of anywhere but *honoris causa*, as we might put it.

In two directions Grundtvig was of the most outstanding importance. First he had a great influence on the unique organization of the Danish Church. No man ever underwent a greater change of view than did Grundtvig. When he was a young man he was a biblicist, a literalist, and a fundamentalist. All his life he espoused causes with the utmost vigour. And at this stage he actually wrote so scurrilously about one of the Danish Professors called Professor Clausen, demanding his immediate removal from his teaching position, that Clausen was compelled to institute a libel action against him. His violence and his certainty that he was right remained with him all his days. 'Pride remained with him to life's end, that pride which is the besetting temptation of the man who knows that God has chosen him as His instrument.' Before he died he was the greatest supporter of freedom. He came to see that the Christian is of all men most free and that the truth has a self-evidencing and a conquering power which needs no man-made laws to enable it to triumph. His support of absolute freedom has much to do with the unique establishment of the Danish Church to-day. There is no Church which so guarantees the rights of minorities. 'If five heads of families so desire, they can invite a minister other than the one in their parish to preach, celebrate baptism or communion, or perform other functions, using for those purposes the parish church. If ten church members wish they can form a voluntary congregation, with the right to call their own minister . . . and to use the parish church for their services. If twenty heads of families wish to invite a second minister acceptable to themselves, they can do so, and his stipend will be paid as to one half by those who call him and as to one half by the state.' Thus independency has a place in the territory of establishment and it is possible to be a Congregationalist in an established Church. The principle of freedom could go no further and it is curious to think that it was a determined heresy hunter who was very largely responsible for it.

But it may well be that Grundtvig's influence on Danish education was even more important. One of the unique features of Danish education is the Folk Schools and behind them again is the influence of Grundtvig. He had three complaints against normal education. First, it was dead and dealt with dead things. Second, it produced an educated caste. Third, it was subservient to a man's job and merely fitted him as a wage-earner. The scholar 'acquired nothing of more value than a certain amount of antiquarian lumber and lost something precious—vitality. The critical faculty was developed at the expense of the creative power.' He therefore conceived of schools which would begin really to educate people of eighteen years of age and upwards. The curriculum would consist of *History*, with all the legends and the traditions which really show a country's character; *Danish language and literature*, which would enable a man to enter into his national heritage; *singing*, than which there is nothing more unifying; *contemporary conditions in Denmark*, which would enable a man to be an intelligent citizen of his country. There must be no set curriculum; headmaster must be quite free to do as fits his scholars; there must be a minimum of set teaching, and talk and discussion must develop thought; there must be no compulsion in religion which will be absorbed as an atmosphere rather than learned as a diet of study; there must be contact with life, for instance with the work of a farm which might be near the school. The whole aim was to awaken personality and to interpret common life. Before the War there were fifty-seven Folk High Schools in Denmark with five thousand eight hundred students. It is true that the idea needs reinterpretation and reorganization in terms of an industrial as opposed to an agricultural community for which it was first produced. It is a magnificent vision which might well be far more developed than it is in this country.

This is an outstandingly interesting book about an outstandingly interesting personality. It is, as indeed we would expect from Dr. E. L. Allen, a model of lucid compression. We owe Dr. Allen a real debt of gratitude for painting us so

absorbing a picture of the life and the work and the significance of a very great man, who, to many of us, would otherwise have remained unknown.

WILLIAM BARCLAY.

Drake's Prayer—The Growth of a Legend.

In the November 1948 issue in our review of a recent volume we quoted from it 'Drake's Prayer before Cadiz.' The words of the Prayer were given—'O Lord God, when Thou givest to Thy servants to endeavour any great matter, grant us also to know that it is not the beginning, but the continuing the same unto the end, until it be thoroughly finished, which yieldeth the true glory.' The prayer goes on (and the continuance is necessary to show the departure from 'Drake') 'Glory, through Him who for the finishing of this work laid down His life, our Redeemer, Jesus Christ.' We then had an interesting letter from the Rev. Dr. John Foster, which was printed in the January 1949 issue, pointing out that the prayer was wrongly attributed to Drake. This roused quite a controversy. Dr. Foster has now got confirmation of his statement from Canon G. W. Briggs and an account of the growth of the legend. With Canon Briggs' permission we publish an extract from his letter to Dr. Foster.

'You are quite right about Drake's Prayer. The facts are these. In 1941 the Dean of York and myself published a book called *Daily Prayer*. One section is "Prayers of Famous Men and Women." We wanted something, if possible, of Drake: but there are no *formal* prayers of his, though some remarkable appeals for prayer. On the day he stormed Cadiz he wrote to John Foxe asking for prayer and giving all the details of it. It was easy to make that into a prayer *After* Sir Francis Drake. We did that, giving the original "Drake" below. But Milner-White had also seen, in a War Operations Room, a quotation from Drake. "There must be a begynning of any great matter, but the continewing unto the end until it be thoroughly finished yeldes the true glory." Nothing to do with prayer! But Milner-White made it into the prayer now attributed to Drake. There was no deception. It was labelled, and still is in our book, *After* Sir Francis Drake, and the quotation is underneath.

'Then arose the legend. Milner-White was at Lambeth, drafting Official Prayers. He wrote to me saying that the Archbishop wanted Drake's Prayer. Did I mind? I told him that the concoction was his! It seems that, without the book in front of him, he omitted *After*, and also mixed up the second prayer—his own—with the prayer after Cadiz.

'You know the rest. Everybody seized on it. The B.B.C. frequently quoted it. It was on the National Savings Stamps. The London Transport Board placarded it all over London under Drake's picture, and beside one of Winston Churchill and his famous broadcast. I wrote a long article in "The Evening News" telling the facts. But it was no use: you might as well try to stop Niagara. Finally, Montgomery broadcast it, if I remember aright, as Drake's *favourite* prayer.

'That is all there is in it. In the Middle Ages the legend might have grown up in two hundred years; but with our modern facilities it grew up in two.'

The Paralysis of Materialism.

The confession of Darwin of the paralysis that overcame his higher nature through his exclusively scientific work is often referred to. But his actual words are not often cited. Here they are: 'Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley, gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare, especially in the historic plays. I have also said that formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures and music. . . . My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend I cannot conceive. . . . If I had to live my life again I would have made a rule to read some poetry and listen to some music at least once every week, for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.'

The passage is quoted in Mr. Donald Hughes' *Reason and Imagination*.

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